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THE DEFENCE OF

the Article:

Christ descended into Hell.

With Arguments obiected against *the truth of the same doctrine: of one* Alexander Humes.

All which reasons are confuted, and the same doctrine *cleerely defended.*

By Adam Hyll, D. of Diuinity.

Magna est veritas & prævalet.

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To the right reuerend Father in God, Iohn by the grace of God Archbiſhop of Caunterburye, Adam Hyll Miniſter of the woord of God, wiſheth grace, peace, and life euerlaſting.

Iuers cauſes (moſt reuerēd Father) haue moued me to preſent this tretiſe vnto your grace. The one becauſe your grace hath been charged to defend an error, maintaining this doctrine that Chriſt in Soule deſcended into hell. The other, for that there is like to be as great ſtrife about the true vnderſtanding of this Article in England, as there was in Germany about the true meaning of (This is my body.) For the better preuention whereof, I thought it my parte though the vnwoorthieſt of all the Miniſters of the Church of England, to ſet down in this ſhort diſcourſe, a plain demonſtration of the truth, and a refutation of the contrary out of Gods Booke and godly Interpreters. The laſt reaſon that hath

moued me to evulgate theſe my labors is this: I ſee diuers Miniſters whome for their learning and life, I do honor, very often to preach againſt the true interprutation of this branche of our Creed, wherby the Papiſt reioyceth, the Atheiſt is hardned: and the common ſort of people deuiding themſelues as they affection. The Prechers do vpon this occaſion ſtriue more bitterly one againſt another, then either of both do againſt our common aduerſarye: and by this meanes turning our ſwords into our own bowels, we are a pray to our enemies, and a ſcorne to the world. If therefore this controuercie be not ſhortly by the prouidence of almighty God, and your grace his miniſtery, decided: there will grow among vs enuy, ſtrife, ſedition, and al manner of euill workes. Sith then as there is but one God, ſo there is but one truth. My humble ſute vnto your grace is, that if the doctrine contained in this booke be Apoſtolicall: It may be authorized to proceede, and they that preach the contrary in this reſpect may haue their mouths ſtopped: for if one builde and another deſtroy, how can our building proſper? if one gather and another ſcatter, what profit will there be in our gathering? ſith it is more eaſie to deſtroy and ſcatter, then to build or gather: Agathon ſaid, Euery Gouerner muſt learne theſe 3. leſſons, the one that they rule men, the other that they muſt rule by the laws, the 3. that they ſhal not rule foreuer. In that vnder her moſt excellent Maieſtie you

rule

rule men, you muſt vſe continuall care and vigilancy. In that you muſt rule by lawes, you may not for feare of ſuperior or multitude: for loue of freends, for hatred of enemy, nor for deſire of reward, leaue the lawes of your Countrie vnexecuted. In that you ſhall not rule for euer, you are put in minde that you ſhall appeare one day before the God of order, being the Iudge of the quick and of the dead, who wil ſeuerely puniſh you for the diſorders which are in the Church of England vnpuniſhed, except you endeuour as much as you can to reforme thē. Some preach what they pleaſe, ſome do what they fancy, ſome liue as they liſt: and the moſt are impatient of vniformyty, for ſome weare furpleaſes, and they are called, Time ſeruers: ſome gownes, and they are like Citizens: ſome clokes, and they are like trauailers: ſome Coates and they are like fugitiues. Nazianzene ſaith in his oration of moderation to be vſed in diuine matters. Confuſion, hath engendred thunders in the aire, tremblings, in the earth, ſhipwrackes in the Sea, warres and ſtrifes in Cities and houſes, ſicknes in bodies and ſinnes in the ſoule. So that by this learned mans iudgemēt, the air, the ſea, the earth, euery houſe, Cittie, body and ſoule, is ouerthrown by confuſion. For the pureſt things as the aire is, it infecteth: the calmeſt things as the ſea is, it troubleth: the ſtrongeſt thinges as Citties are, it weakneth: the richeſt thinges as the houſe is, it impoueriſheth:

ſheth: the vnitedſt things as the bodye is, it ſerueth: the holyeſt things as the ſoule is, it profaneth. God the giuer of all good gifts, giue to our Church a beautifull order, that he may dwell among vs, leaſt our puritye be turned to vncleannes: our ſtedfaſtnes to tottering: our peace to warre: our ſtrength to weaknes: our riches to pouerty: our vnion to ciuill diſcenſion: and our religion to Atheiſme. For the head of this monſter Confuſion is the diuell, the hart is enuy, the eares are euill reporte, the eyes are trouble and vexation, the hands are vprore and ſedition, the feete are woe and deſtruction. From the which God deliuer my ſweete countrey, for his ſonnes ſake Chriſt Ieſus. To whom with the holy ghoſt be all honor and glory for euer and euer. Amen.

Your graces moſt bounden Orator.

Adam Hyll.

Chriſt

Christ descended into Hell.

THat Christ descended into hell, it is an article of our faith, and is to be beleeued as the rest of the articles are: for it is proued by many and manifest Scriptures, as it shal hereafter appeare. The first Scripture that proueth that christ went down into hell is the *16. Psal. 9. 10. & 11.* verses, Wherfore my hart is glad & my tung reioyceth, and my flesh also shall rest in hope; for why thou shalt not leaue my soule in hell, neither suffer thy holy one to see corruption: thou shalt shew me the path of life, in thy presence is the fulnes of ioye, and at thy right hand are pleasures for euermore. They that deny this place to proue the descending of Christ into hell, say that the woord *Nepheſh* or soule, doth signifie the person of Christ, and *Sheol* the graue. But the place it selfe doth confute them, for as in the 11. verse he sheweth the resurrection of Christ and his ascension, so the 10. containeth his buriall and descending into hell, from whence he did arise. Some there be that deny that *Nepheſh* the Hebrew word doth signifie the soule seperated from the body, but they are reproued in the *1. of King, 17 ver. 21. 22.* where Elias thus praieth for his Hostesse childe: O Lord my God I pray thee let this childes soule come vnto him again, then the Lord heard the voice of Elias, and the soule of the childe came into him againe, and he reuiued: wher *Npeheſh* signifieth the soule seperated from the body. Carleil seeing this place to ouerthrow that which he goeth about busily to proue, saith that this childe was not

Pſal. 16 9. 10. 11.

1. King. 17. 21. 22.

dead but in a swoune: but the Sonne of Sirach saith otherwise, *Sir.48.4.5.* O Elias how honourable art thou by thy wonderous deeds, who may make his boast to be like vnto thee? which hast raised vp the dead from death and by the woord of the most high out of the
Heb.11.35 graue. and Paul saith *Heb.11.35.* Their women receued their dead raised to life. Both these say the childe was dead therfore it is vntrue that Carleil affirmeth in his booke fol. 144. that the childe was not dead, and as the wise man saith it was a wōderous dēd, but it is no wonder to quicken one that is in a swoun, & as *Nepheſh* in this place doth signi-
Pro.23.14 fie the soule, so dooth it in many other places. *Pro.23.14.* Thou shalt smite him with the rod, and shalt deliuer his soule from hel. Farther ỹ *Nepheſh* signifieth the Soule it is manifest by this, for ỹ interpreters called Septuaginta haue translated it ψυχη There were in times past many Heretiques, that did deny that Christ had a soule, of whom Ap-
Athanas. de aduentu Christi. pollinaris was one, against whom Athanasius thus writeth in his book of the wholsome comming of Christ, neither his body was left in the graue, neither his soule was left in hell; for this the Prophet writeth, Thou shalt not leaue my soule in hell, nor suffer thy holy one to see corruption. And a little after, for if the Godhead had bēn seperated from the body, and death had shewed his force on him, how could the body depriued of the immortall God shew forth incorruption, or how could the woord finish his going downe to hell, or arise from hell? Epiphanius writing against the
Epipha: con contra Damær: hær: 77. Heretiques called Damæritæ, vseth the same prose hær 77. Fulgentius ad Thrasymundum, in his 6. Chapter thus
Fulgent. ad Thrasym lib. 3. Cap. 6 writeth concerning this matter, whose flesh neither the diuinity forsoke in death, neither did it leaue the soule in hell, as the Prophet saith, thou shalt not leaue my soule in Hell. And in his 8. Chapter alleadging the 2. of the Acts, & 16. Psalm he addeth these woords, there blessed Peter being lightned indeede by the holy Ghost, and made according to the woord of the Lord the light of the world, did shew by the manifest

manifest light of preaching how we should understand this place, least any man in Christ should so understand the true flesh, that he should deny the true soule. In this therfore the diuinity of Christ did shew his impossibilitie, because hée is present alwaies and in all places, and after an vnspeakable manner, and was as concerning his soule in hel without sorrowes, and as concerning his bodye laye in the Sepulchre without corruption: for hee neither was absent from his flesh, when he did not suffer his soule to be greeued in Hell: neither did he leaue his soule in hell, when he kept his flesh in the graue without corruption. But most plaine of all others is Ciril, who in his book of the true faith to Theodosius the Emperour thus writeth, it is not lawfull to saye that the flesh coupled to the Godhead could be subiect to the corruption at any time, and ý diuine soule to be holden within the gates of hell: for he was not left in hell as S. Peter saith. For we may not saye that that nature which cannot be subdued by death, that is the deitye of the onely begotten Sonne should returne from those dennes vnder earth, neither should this thing haue any miracle, vnlesse the Sonne of God by the efficacy and nature of the diuinity had tarried in hell fulfilling all things marueilouslye and aboue the reach of reason, and working in all things (for God is aboue measure, place, circumscription and magnitude) he himselfe is comprehended of none. This also is wonderfull that his body rose againe being corruptible by nature, and his soule being vnited to the Godhead by the vertue and power of the Godhead did appeare to the soules that were there. In these places Ciril, Fulgentius, and Athanasius do proue ý Christ had a true body and a true soule, and to proue that he was a true man in respect both of body and soule, they alleadge this text of the 16 Psalm out of S. Peter. If then *Nepheſh* doth not signifie the soule, the reasons of those learned Fathers were of no validitye. And for this cause in the interlineall glosse you shall read this interpretation, *animam quam habeo vt verus homo*. My soule which I haue as a true man.

Ciril de vera fide, ad Theodosium Imper. cap. 13. To descend into hell is a miraculous thing.

And thus M. Hutchinson in his most learned worke of the Image of God, vseth this Scripture against the Arrians, to proue that Christ had a true soule. As then Athanasius, Epiphanius, Fulgentius, and Hutchinson with all the rest of the auntient fathers do vnderstand *Nepheſh* heer to be the Soule, euen so do I with them, seeing no reason why I should beleeue otherwise. Peter Martyr in the 1. Cor. 15. teacheth vs a doubtfull place of Scripture must be interpreted: First saith he, it must be conferred with the like places of Scripture: Secondly we must see what the Fathers especially of the Greek Church, which day and night did exercise this book of God in their hands and conferred it with all the books they could, do write of it. So haue I doone in handling this place: First I haue proued by the word of God that *Nepheſh* signifieth ẏ soule seperate from the body: Secondly by the Greeke Fathers, who translated it ψυχη which signifieth the soule. *Mat. 10. 28.* Feare ye not them which kill the body, but are not able to kill the Soule: but feare him that hath power to cast both bodye and soule into hell, As *Nepheſh* signifieth the soule, so *Sheol* doth in the 16. Psalme signifie Hell: this phrase of Scripture is in other Psalmes as in the 86. 13. For thy mercye is great towards me, and thou hast deliuered my Soule from the nethermost hell, and in the 9. Psalme verse. 17. The wicked shal be turned into hell, and al the people that forget God. So in Deut. 32. 22. Iob. 21. 13. Psal. 30. 4. 54. 16, 138. 8. Esa. 5. 14. Ose. 13, 14. Habac. 2. 5. Mat. 11. 23. In these and many other places of Scripture it can not be denyed but *Sheol* signifieth hell, and so doth it in this place, as by Gods grace I wil proue. First *Sheol* coming of *Nepheſh* which is to aske, signifieth such a place as neuer is satisfied, but alwaies asketh, and this is most properly hel, which albeit it hath receiued infinite soules, yet as it is in ẏ 5. of Esay, His mouth is alwaies open and gapeth for more. Secondly it is translated by the Septuaginta ἅδης, which word signifieth in the Scriptures hell alwaies and

Petrus Martir in 1. Cor 15.

Mat. 10. 24.

Psal. 86. 13.

Psal. 9. 17.

neuer

neuer the graue, as yon may see Mat. 11.23. Luke. 16.23. Apoc. 1.18. 6.8. 20.13.14. And therefore to translate ᾅδης a graue, which signifieth a place where nothing can be seene, is a forced and false translation, for sith the holye Ghost doth vse it alwaies for hell, I meruaile how any man dareth to translate it graue. Theophilact translateth it thus, *Non derelinques animam meam apud orcum*, Thou shalt not leaue my soule in hell, vsing the word *orcus*, which can not be aptlye applyed to the graue. Draconites thus, *Non tu derelinques animam meam apud tartarum*, Thou shalt not leaue my Soule in hell, vsing the word *tartarus* which is a proper word for hell, and not for the graue. Pomeranus, Westmerus, Lucas Lossius on the 16. Psalme, and Vrbanus Rhegius in his catechisme, all which were singuler learned Ministers in the Churches of Germany, are of this iudgement also, and therefore it is vntrue that all the reformed Churches do deny the presentiall descending of Christ into hell, as appeareth by these testimonies, and shall more largely and euidently appear by that which followeth. Æpinus superintendent of Hambrough, being called generally for his incomparable knowledge in holy write the Father of diuinity, writing on the 16. Psalme, thus reproueth them that translate *Sheol* to be the graue: that the wicked Iewes the enemies of Christ and his religion, might ouerthrowe the article of our faith concerning the resurrection of Christ and his descending into hell, and that they might take away the comfort which the church hath by Christs resurrection and his descending into hell, the Rabbins do turn for soule, life: and for hel, the graue. Here we learne who first deuised this translation, that is the Rabbins the speciall enemies of Christ and christian religion: why did they it? to take away the comfort which cōmeth to vs by Christs descending into hell. Felinus a learned man in the tungs writing on the 16. Psalme vseth these woords, our faith hath that Christ went into hell indeed, and that he dyed and was buried, but neither his soule was left in hell, neither his body

Theophilact. in act. 2.

Draconit in ps 16.

Aepinus in psal. 16.

Felinus in Psal. 16.

'was so detained in the graue, that it could corrupt. To con-
'firme this truth when this place of this present Psalme is
'brought, as Peter and Paul brought it to proue the resur-
'rection, the Iewes mocke vs and say that heer Dauid pray-
'eth that he might be kept of the Lord, whom he had set be-
'fore him to be worshipped and in whom only he hoped, that
he might not goe downe into the sepulchre. By this learned
mans iudgement also it appeareth, that the Iewes translate
Sheol to be a graue for the ouerthrowe of Christs resurrecti-
on. But because the Iewes do mock vs for this translation
of *Sheol* into hell, we ought not to leaue it, but rather to
'cleaue more stedfastly vnto it. And for this cause the afore-
'named Aepinus thus writeth on the 16. Psalme: some Di-
'uines there are louing ouermuch Iewish fables, do embrace
'this translation (of *Sheol* into a graue) and by their own fo-
'lishnes confirme the dreames of the Iewes & encrease their
'error, and do make the article of descending into hell suspec-
'ted to the vnskilfull and weaker sort of people. This then is
the opinion of this reuerend man, that whosoeuer vseth this
translation, as he discourageth the ignorant and weak from
beléeuing, so he encreseth the old errour of the hardned Iew.
'Further as the same Author noteth, it is more safe to tran-
'slate hell for *Sheol* then graue. First because a soule can not
'be laide in a graue but a body: secondly because Peter and
'Paul haue so translated it, whose authority we ought to
'reckon to be holy and inuiolable, and therfore we ought not
'easily to shrink away from it: thirdly because two great er-
'rors doo follow it, the one that the soule may be buried, the
'other that we maintain the interpretation of the Rabbins.
'the enemies of the truth. Whose learned men worthy of e-
'ternall memory, which compiled the Centuries, proue that
'Peter and Paul did so translate *Sheol* Cent. 1. li. 2. cap. 4.
'*De doctrina, de inferno seu loco damnatorum, inferni ad-*
'*pellationem Petrus & alij Apostoli vsurpant, allegantes dic-*
'*tum psalmi, non derelinques animam meam in inferno: &*
'*postea non derelicta est in inferno:* Peter and other ỹ Apo-

stles

ties do translate אדס hell, alleadging the 16. Psalme Thou shalt not leaue my soule in hell, and afterwards he was not left in hell. Becon in the Sick mans salue Fol. 250. vseth these speeches, Christ after the death of the body went down in his soule to hell, as it cleerely appeareth by the Scriptures, quoting the 16. Psalme and other places. Fulgentius in his 8. Chapter to Thrasimund thus witnesseth farther, it remained for the full effecting of our redemption, that man assumpted to God should descend thither, whither man being seperate from God by the desert of sinne had fallen, that is to hell, where the soule of the sinner was wont to be punished, and to the graue where the flesh of the sinner was wonte to be corrupted: and that so notwithstanding, as neither his flesh could corrupt in the graue, neither his Soule could be tormented in the sorrowes of hell: for his soule being free from sinne was not to be subiected to punishment, and his flesh being without sinne, corruption ought not to destroye it. Mark the reason of this learned Father: for because man sinning had deserued to be deuided, because he was willing by the gilt of transgression to be deuided from God (which can not be denyed) therfore it came to passe that the death of the sinner did produce sinfull flesh to be corrupted in ỹ graue, and did mancipate the soule to be tormented in hell: but that the sinner might be frée by a frée gift, it came to passe that the sonne of God did suffer vniustlye of sinners the death of the body, which man being a sinner had suffered iustly of the iust God, and that his flesh should go downe so farre as flesh wrapt in sinne should come, and that the Soule of the Sauiour should descend into hell where the soule of the sinner was to be tormented. Thus the holye Martirs in times past thought of this matter, and if they had liued in these dates to sée so great multitudes which professe the faith, to deny it after a sorte; no doubt they would haue writen more earnestly against them. But sith their workes be extant, I hope they that deny this manner of descending, wil answere their reasons, which in my iudgemẽt were framed and penned

Fulgent ad Thrasy. li. 3. cap. 8.

ned by the holye Ghost. Wherefore sith Athanasius, Epiphanius, Ciril, Æpinus, Pomeranus, Vrbanus Rhegius, Lucas Losius, Beecon, Hutchinson and many others, some Gréek, some Latin, some olde, some new writers, but especiallye Peter and Paul themselues the pillers of the Church, haue thus translated *Sheol* to be hell, my resolution
‘ in this point is with Æpinus, let him that will hold this o-
‘ pinion (that *Sheol* signifieth the graue) I like not of it, it is
‘ grounded vpon weak, doubtfull, vncertain & wrested proofes
‘ and coniectures: they that subscribe vnto it do without iust
‘ and necessary proofes, rashly disagrée from the translation of
‘ our Psalter, from the plain wordes of the Apostles Créede,
‘ and from the consent of the olde Church, which alwaies be-
‘ léeued that the bodye of Christ did thrée daies rest in the
‘ graue, and his soule did descend into hell. And this consent in this point of doctrine to be in the olde and pure Church doth

Calu. in 16. Psalme. M. Caluin on the 16. Psalme himselfe confesse, his wordes
‘ be these: I confesse (saith Caluin) that the olde Interpreters
‘ both Gréek and Latin haue drawen those woordes to ano-
‘ ther meaning: that the soule of Christ was brought from
‘ hell, but it is better to tarry in the naturall simplicity of the
‘ wordes, that we be not mocked of the Iewes. For as much then as Caluin can not deny that all the olde Interpreters both Gréek and Latin haue consented in this pointe of doctrine, I meruaile that M. Caluin would draw it to a Iew-

Act. 10. 43. ish interpretation. In the 10 of the Acts, ver. 43. Luke maketh this a strong argument to proue Christ to be the Sauiour of the world, Because al the Prophets did witnes it, in like manner because all the Prophets and Interpreters in the pure Church haue concluded this doctrine to be true, I doubt not but this knot of vnity in verity was made by the God of peace and spirit of truth. Farther as *Sheol* signifieth the soule, and *Sheol* hell, so ὅσιον or sanctum signifieth the

Luk. 1. 35. body, as it may be proued out of the 1. of Luke. ver. 35. And that holy thing which shall be borne of thee, shal be cal-

August. in 16. Psal. led the Sonne of God And thus doth S. Augustine on

the

the 15. Psalme truelye understand it; his enterpretation is this, neither shalt thou suffer my soule to be possessed in hell, neither shalt thou suffer my holy body, whereby others are sanctified, to see corruption. And the body of Christ is called holy for two causes, the one because sinne was neuer committed in it: the other because by it all others are sanctified. And this is made plaine also by the word corruption, which can not haue relation but only to the body, for as a learned man saith, death is the seperation of the body from the soule, but corruption is a resolution of the members & other partes into the earth. So Iob vseth this word in his 17. Chapter ver. 14. I haue saide vnto corruption, thou art my Father. Luther in the 2. Chapter of Genesis thus writeth: For this is singuler in Christ thou shalt not leaue my soule in hell, neither shalt thou suffer thy holy one to see corruption: for neither hell could holde his soule sleeping or resting, neither the graue his bodye, that it might corrupt as Martha said of Lazarus, Lord he stinketh, for he hath been buried foure dayes. The like hath S. Augustine in his 57. Epistle ad Dardanum: that was spoken of his soule which came from hell so quickly, this of his body which could not corrupt by reason of his speedy resurrection. Not vnlike hath Erasmus on the 2. of the Acts, thus his body albeit it was laide in graue and was without life did not corrupt but God which can not lye, brought his soule from hell, and restored it to the body. Wherfore thus I end with S. Augustine writing on the 85. Psalme: wherefore this is his voice in the Psalme not by any mans coniecture but by the exposition of the Apostle, thou shalt not leaue my soule in hel neither shalt thou suffer thy holy one to see corruption. In this discourse by the word of God and the auntient Fathers, I haue proued *Nepheſh* to signifie ỳ soule seperate from the body, *Sheol* to signifie hell, σῶμα or sanctum to signifie the bodye, and why it is so vsed. Therefore they ỳ deny this place to proue the descending of Christ into hell, must needes fall into these absurdeties. First that life or person must be in a graue, or

Christs body is called holy one for 2. causes

Iob. 17. 14.

Luther in Gen. ca. 21.

August. in epist. 57. ad Dardan.

Erasm. in 2 Act.

August. in 85. Psal.

Absurdities following the deniing of the descendiug of Christ into hell.

else a dead mans carkas must be accounted life or a person; both which are absurd in diuinity and philosophie. Secondly that the soule of man is in a graue and so buried, which proueth the Soule to be mortall. Thirdly that the Greek word ἅδης is translated a graue which properly signifieth hell, and so occasion is giuen to the Atheists to think there is no hell: For ἅδης is compounded of the particle α & ἰδεῖν, because nothing in hell can be seene: and for this cause in the Euangelists Christ calieth hell vtter darknes. Fourthly we strengthen the error of the Iewes by following their interpretation, which was deuised to take away the comfort of this article. Fiftly it maketh voide all the arguments of the Fathers against Arrius Appollinaris, and all other Heretiques, which denied Christ to haue a true soule. Lastlye it is an introduction to the error of the Saduces, which denye that there is any Angell, spirite, or any soule. For if there be any, then as Ciril noteth, it was necessarye that as he was in body and soule with them that then were liuing; so was it as necessary that his soule should be present among ỹ soules, to shew that he was a true man. The falsehode of the argument of the aduersaries of this doctrine, is called *fallatia compositionis*, that is, when those thinges are ioyned together, which ought to be sundered. For they that deny this place of the 16. Psalme to proue the descending of Christ into hell, doo affirme *animam & sanctum*, soule and holy one, hell and corruption to be one, whereas they are diuers, as in parte I haue proued already, and shal (by Gods grace) proue more plainely out of the 2. chapter of the Acts, where Peter interpreteth this place in such wise, that credit must néeds be giuen vnto it of all Gods children. Peters Sermon is thus, *Acts. 2. 29. 30. 31.* Men and Brethren I may boldlye speake vnto you of the Patriarch Dauid, that he is both dead and buried, and his sepulcher remaineth till this day. Therefore seeing he was a Prophet and knew that God had sworne by an oathe, that of the fruite of his loynes he would raise vp Christ concerning the flesh

Ciril. de vera fide ad Theodosin Imperatorem. ca. 12.

Act. 2. 29. 30. 31.

set him vpon his throne: hee knowing of this before, spake of the resurrection of Christ, that his soule was not left in hel, neither his flesh should see corruption: which words S. Augustine in his 57. epistle ad Dardanum thus expoundeth: of the flesh of Christ that it was put into the Sepulchre the Gospell is manifest, but that his soule went down into hell, the doctrine of the Apostle proueth it: For blessed Peter doth proue this out of the Psalme where he sheweth it was foretolde of him, for why thou shalt not leaue my Soule in Hell, neither shalt thou suffer thy holye one to see corruption. And in his 99. Epistle ad Enodium, he hath these words: *quae ne quisquam aliter sapere auderet, in actibus Apostolorum Petrus exponit.* Of which words that any man should not be so bolde to thinke other wise, Peter himself expoundeth them: that is *Nepheſh*, ψυχη. i. soule, and *Sheol* ᾅδης that is hell, and holy one, flesh. Which interpretation who so dooth peruerte, no doubt hee peruerteth the meaning of the holy Ghost. Rabbi Lebaurish thus openeth this text: after that Peter declared that this could not be spoken of Dauid himself, for that his graue remained among them, and his body suffereth corruption; he addeth, for as much as Dauid was a prophet, and did know that God sware vnto him, that Christ should come of the fruit of his loynes touching the flesh; he spake euidently of the resurrection of Christ, because his soule should not be left in hell, nor his flesh see corruption: you see how S. Peter applyeth this sentence of the Prophet to set forth Christ his resurrection, and in stead of this word *sanctum eius*, his holy one, S. Peter hath *carnem eius*, his flesh, ver. 31. is not resurrection contrary to death? and what thing is death but the seperation of the body and the soule? and what other thing then can resurrection be, but a renning and knitting together againe of the bodye and the soule. S. Peter applying this sentence to the resurrection of Christ, doth as it were point out with his finger to the places from whence these two partes seuered must be brought againe, namelye the soule from hel, for hel could not holde it, and the bodye from

August. in Epist 75. ad Dardan.

August in epist. 99. ad Enodi.

Rabbi Lebaurish.

the graue that it should not corrupt. Here it is opened that death is a seperation of the body and the soule, and that the resurrection is a knitting of both partes together: and because Christ was a true man, and had in him both a very body and a true soule. S. Peter sheweth that these two partes were not onely diuided, but also where they were during the time of their seperation, and that miraculously neither the flesh did corrupt in the graue, as all other mens do; nor the soule was left in hell, as the sinners soules were. For albeit he was accounted amongst sinners, yet he was none. Therefore wonderfully he came from the graue & from hell: for as euery article of our faith is an vnsearchable misterie, so is this. It is miraculous that the world was made of nothing, that Christ was conceiued by the holy Ghoste, that hée was borne of a virgin, that hée should suffer and dye for the sinnes of the whole world, and that at his death ỹ sunne should be abashed, the earth tremble, the flints cleue asunder, and the vaile of the Temple rent: so in his resurrection the rolling away of the stone, the appearing of the Angell, the arising of many of the dead, and especially the rising of Christ himselfe so mightily, naturally, spedily, and happily, was most wonderfull: so his ascending into Heauen in a cloud was in like manner to be meruailed at, and likewise his comming into iudgement shal be most wonderful: in like sorte his buriall and going downe to hell are wonderfull things as Cirill noteth before, whose words are these neither should this thing haue had any miracle, vnlesse ỹ sonne of God by the efficacy and nature of the diuinity had tarried in hell, fulfilling all things merueilously & aboue the reach of reason, in his treatise of ỹ right faith to Theodosius. S. Augustine in his book of the essence of the diuinity thus saith, hée came from heauen into ỹ Virgins wombe, from the virgins wombe as he was borne, he was laid in a manger, after he had fulfilled all things, for the which being sent by his father he came, he was fastened vnto the wood of the crosse; but being taken downe from the crosse, according to the flesh hee was buried, but according to the soule he descended

Ciril. de vera fide ad Theod.

Augustē de essentia diuinitatis.

ded into hell; and the third day by the power of his diuinitye he raised his flesh out of the sepulchre, and the 40. daye after his resurrection he ascended into heauen the Apostles beholding him. For my parte therefore I admit the counsaile of Ambrose, who willeth vs in matters of faith to beléeue the poore Fishermen Peter and his fellowes, rather then the subtile Sophisters, because then Peter affirmeth in the 2. chapter of the Acts, that neither his soule was left in hell, neither his flesh did sée corruption; it is therefore manifest, that these two partes flesh and soule are not one, as I saide before. These 3. things then would I craue of the aduersaries of this doctrine: the one where they finde in the woord of God the coniunction *nec* to be a coniunction that coupleth and interpreteth: secondly where they finde in the woord of God ᾅδης for a graue: thirdlye that those thinges which are seperated by *nec* the coniunction, are one. Lylly in his Latin grammar handling the vse of coniunions, hath thus taught: some are coniunctions copulatiue, as *et, ac, que, atque, quoque, etiam, item, itidem, cum, & tum, & tum* doubled: hither pertaine they which are contrary to these, *nec, neque, neu, neue*, now if *nec* doo not couple: but as Lylly saith is cleare contrary, then it must néeds come to passe, that in ẏ 2. of the Acts, and 16. Psalme, soule and holy one are diuers things, and that héer is a plain demonstration not onely of ẏ seperation of both parts of ẏ humanity, but also of the knitting together of the same. In the 13. of the *Acts ver. 27.* It is written that they Knew him not, albeit the wordes of the prophet were read euery day. So now albeit we often read these words, yet we doo not vnderstand thē, and the reason is giuen after in the 14. verse: Beholde you despisers and wonder & vanish away, for I work a worke in your dayes, a work ẏye shal not beleeue, though a man would declare it. So albeit the Apostles proue manifestly the resurrection of the soule and body of Christ, yet will not they beléeue that read the Scriptures very often; but denye the descending of Christs soule, and so likewise his resurrection:

Act. 13. 17.

and by this meanes make of none effect those Scriptures, which proue there must be a two folde resurrection in vs, as there was in Christ, a resurrection of the soule and of the
Col.3,1. body. In the 3. of the Colossians, ver. 1. S. Paul vseth these words: If ye be risen with Christ, seek those things which are aboue, where Christ sitteth at the right hand of the Father. Euen (as saith the Apostle) Christ his soule did arise aswel as his body, so must you haue the resurrection of your soule, aswell as the resurrection of your bodye. And thereupon diuers learned men interpreting this parcell of Scripture, haue noted that there is a two folde resurrection in vs, of soule & of body, and that our bodies shall neuer arise
Hugo Cardinalis in col.3. to glory, vnles our soules doo first arise from sinne to grace. "And therefore this is a generall distinction in learned writers, when they open this text of Scripture, that there is a "double resurrection, of our soules, and bodies: the resurrection of our soules is by the humble comming of Christ: of our "bodies by his glorious comming. And this is made manifest also in diuers other such like places of Scripture. In the 6.
Rom.6.5. chapter of the Romans ver. 5. S. Paul thus writeth, For if we be grafted with him to the similitude of his death, euen so shall we be to the similitude of his resurrection. Where the Apostle thus exhorteth vs, that euen as ỹ death of Christ teacheth vs to seperate our selues both in body and soule from sinne; so the resurrection of Christ doth teach vs to arise from sinne both in soule and body. By these places of Scripture it is to be considered, that as Christ did arise both in soule and body, so must we: and therfore as Christs resurrection is not a full resurrection, vnlesse both partes did arise (for otherwise he did but arise in body as we do) so these exhortations grounded vpon that doctrine are to no purpose, vnlesse Christs soule did arise from hell, aswell as his bodye from the graue: and last of all there is no more miracle in the buriall of Christ, then in any other godly mans: which as I proued before ought to be in all the personall actions that Christ wrought for our saluation. Thus much of the

primi-

primitiue place in the 16. Psalme, as also of the derivatiue place in the 2. of the Acts, wherby I hope I haue sufficiently proued that Christs soule descended into hell. But yet for a farther proofe I thought it not vnfit to adde these that followe: namelye in the 2. Chapter to the Phillippians, the 5. 6. 7. 8. 9. 10. 11. verses, Let the same minde be in you which was in Christ Iesus, who being in the forme of God, thought it no robberye to be equall with God, but hee made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in shape as a man, hee humbled himself and became obedient vnto the death, euen vnto the death of the crosse: wherefore God hath also highly exalted him, and giuen him a name aboue euery name, that at the name of Iesus euery knee shuld bow, both of things in heauen, things in earth, and things vnder the earth. Phil. 2. 5. 6. 7. 8. 9. 13. 11

In which place this I conceiue, ỹ Christs death was manifested in heauen, in earth, and in hell: and that the very damned spirits did confesse to the glory of God the Father, that Iesus Christ was Lord both of heauen and the Angels, of earth and of them that dwell therein, and of hell and the diuels. But some will say, how is it possible that the spirits which are damned should confesse Christ. To this I answere, there is the cõfession of our faith and of our sins, which is proper only to the elect: there is an other confession which is called the confession of experience, which is in the wicked and the damned. In the 5. of Marke the legions of diuels thus cry in ỹ 7. ver. What haue I to do with thee Iesus the sonne of the most high God? Where we see the diuel is constrained to confesse Iesus Christ, and yet doth resist him. And in the 8. of Mathew the 29. verse, the diuels cry, Iesus thou Sonne of God what haue we to do with thee? art thou come hither to torment vs before the time? By which scriptures we learne that the diuels by experience of the maiestie and authoritie of the Sonne of God do confesse him to haue all power, and as ouer these, so ouer

Ob.

Sol.

Mark. 5-7.

Mat. 8. 29.

all

all hellish spirits: & therfore did manifest his death by shewing the presence of his soule in hell. So Father Damascene
Damas. < interpreteth this place of Scripture, the soule of Christ deified, descended into hell; so that as to thē which are in earth,
< there arose the Sonne of righteousnes: so likewise to them
< which were vnder earth in darknes and in the shadowe
< of death a light did appeare: and as in earth he preached
< peace, remission to the captiues, sight to the blinde, and was
< the cause of saluation to thē that did beleeue, and did vpbraid
and reproue the vnbeleeuers of infidelitye: so did he vpbraide
< them that are in hell, that euery knee may be bowed vnto
Rob. Samuel Martir. < him both in heauen, earth, and in hel. Robert Samuel Martir is of this iudgement, who giuing an account of his faith
< in the 2. volume of the monuments of Martirs, Fol. 1206.
< hath left this testimony: the same Christ went down to the
hels, and truely rose again ỳ third day and ascended into the
heauens that he might there still raigne, and haue dominion
ouer al creatures: this then is one end of christs going down
Col. 2. 14. 15. into hel, that ỳ infernall spirits might be subiected to him, and
that they might confesse him to be the Sonne of God to
their endles shame, and euerlasting glory of God the father.
The like place to this is in the Epistle to the Colossians 2
chapter, 14. and 15. verses, He hath taken away the hand
writing of ordinances which was against vs, which was
contrary to vs, he euen took it out of the way, and fastened it to the crosse, and hath spoyled the principalityes
and the powers, and he hath made a shew of them openly, and hath triumphed ouer them in his own person. I
translate εν αὐτῷ in himself, so doth Hierome, Erasmus, Stephanus, Pellicanus, Pagninus, Iunius & Tremellius, and
M. Foxe with many other learned men so translate it: yet
I see it otherwise translated in some Bibles now a daies,
which greeueth me, for it is a false translation, as euery learned man knoweth. For in the Greek it is the Masculine gen
Muscul. der, and they translate it in Latin in ỳ feminine gender, whō
Musculus a very good & learned man thus reproueth: there

be

be some saith he referre it to σαυρον and turne it in *Illa*, these are perswaded it is an incommodity, if it be saide that Christ did triumph ouer the principalities and powers; But if all these things be attributed to God the Father, that hée did them with Christ and in Christ, according to the order of all things going before, we may truely read héere, triumphing ouer them in his own person. And for this cause many learned men do proue the descending of Christ into hell by this place. Eusebius writing of the resurrection of our Sauiour, thus saith: we must know that in the selfe same houre wherein our Sauiour bowing his head gaue vp the ghoste, his body being left in the graue, his soule with the dignitye went down to spoyle hell. Mollerus a learned Minister of Germany, in his commentaries on the 16. Psalm, hath the like. Christ would shew his victory ouer the diuels in a certaine sorte, and would strike perpetuall terrors into them, and take away from vs the feare of his tiranny. To this agréeth Musculus on the 68. Psalm: This God which was in Christ reconciling the world to himselfe in Christ, First descended into the lower partes of the earth, then he led captiuity captiue, and not only we are deliuered from the captiuity of Satan, sinne and damnation: but also Christ triumphing ouer them as tirants, hath ascended aboue all heauens to fulfill all things. Very aptly likewise doth Heminigius expound this place: as by his death he conflicted with his enemy on the crosse, so by his glorious descending into hell, resurrection and ascention he triumphed, as it is Ephes. 4. leauing his crosse lift vp as a monument of his victorye. This then is an other end of Christs descending into hell, to triumph ouer the diuell, to strike perpetuall terrors into thē, and to deliuer vs from the feare of their tiranny. I end therfore with this worthy saying of Fulgentius to Thrasymunde in his 8. chapter, the true humanity of the sonne of God, neither was wholy in the sepulchre, neither wholy in hell; but in the Sepulchre he lay dead according to his true flesh, but in his soule he descended into hell. In his soule he

Euseb. de resur. Christi.

Mollet. in psal. 16.

Musc. in psal. 68.

Heming.

Fulg. ad Thrasim. li. 3. cap. 8.

returned from hell to the flesh which lay in the sepulchre, but in respect of his diuinity, he neither is holden in place nor lymited by bond: he was wholy in the graue with his flesh, wholy in hell with his soule; and by this meanes was fully euery where Christ, because God was not seperated from the humanity which he had assumpted, which was both in soule in hell, that from hell his soule might return a conqueresse: and was with his flesh that by reason of his spéedy resurrection it might not be corrupted. Therefore the sonne of God tok all man with all his infirmities without sinne for vs, and the same Christ was giuen wholy for vs: in respect of his flesh he was dead, but in respect of his soule he descended into Hell. It is not vnknowne therefore that Eusebius, Fulgentius, Mollerus, Musculus, Hemingius, with many
‘ others before by me named, being accompted lightes of the
‘ world in their time, haue confirmed this article of our faith,
‘ by this Scripture: which thing when we do likewise, we
‘ are reckoned to be deceiuers. But God who knoweth our harts and intent, knoweth that both by praier and study we trauell to know the truth in this controuersie, and we are assured by his holy and eternall word we stand therein. An other place we haue in Scripture to confirme our position,
Eph.4.9.10 in the Epistle to the Ephes. 4. verse. 9. 10. Now in that he ascended, what is it but that he also descended first into the lowest partes of the earth? he that descended is euen the same that ascended farre aboue all heauens, that he might fulfil all things. For the better vnderstanding of this place, you must note that in the Hebrew tung there are 7. names of Hell, *Scheol*, *Anaddon*, *Bor Schachath*, *Bor Scheon*, *Tit Haiyánen*, *Thalmáueth*, *Erets Tachtiioth*, *Erets Tachtiioth* then signifying the lowest partes of the earth, sith it is an appellation for hell, this place must néedes proue manifestly the descending of Christ into hell. For as ascend and descend are cõtrary, so are heauen and the lowest partes of the earth. I will therfore procéede (by Gods grace) in the expounding of this place, as I haue don in the rest. First I

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will proue by conference of Scriptures, that the lowest parts of the earth signifieth hell. In the 63. Psalme and 9. verse, the Prophet thus writeth: Therfore they that seeke my soule to destroye it, shall goe into the lowest partes of the earth. And in Ezekiel 31. verse 14.15.16.17.18. the prophet prophecying the destruction of the Assirians saith, They shall goe down into hell, which he calleth in ỹ chapter 3. times *Erets tachtiioth*, that is the lower partes of ỹ earth. The like manner of speech is in the praier of Manasses ver. 12. O Lord condemn me not by reseruing euil for me, neither condemne me into the lower parts of the earth. And so is this place vnderstood by Ambrose writing on the same place, in his exposition of the 4. chapter of the Ephesians: this man therefore comming downe from heauen into the earth, was borne a man: afterward he died and descended into hell, from whence rising the third day, he ascended into heauen before all mortall men aboue all heauens, that he might shew death to be vanquished to euery creature. So doth Augustine interpret this place in his 15. booke of the Trinity and 19. chapter; and Chrisostom on the 4. chapter of the Ephesians. And Athanasius expounding this parcell of Scripture, thus explaineth the Apostles meaning: into what place did he descend into hell truely, which he calleth, according to the common opinion of men, the lowest partes of the earte. For as Chrisostome saith, he went to the partes of the earth, beyond which was nothing lower: and from thence he ascended into the heauens, then ỹ which nothing is higher. And in hell as he bound the diuell with the bandes of his iustice and power, that he should not hereafter hurt any of his members: so from heauen he giueth his Saints giftes, that they may resist the diuell, and tread him vnder their feet. Those men of worthy memory which composed the centuries do auouch ỹ *infimæ partes terræ*, that is, the lowest partes of the earth do signifie hel, and proue it out of this text, Ephes. 4. And for this cause Hierome in this place thus hath concluded, and so do I with Hierome: that

Psal. 53. 9.

Ezek. 31. 14 15. 16. 17. 18.

Orat Manas. ver. 12.

Ambro. in epist. ad Ephe. cap. 4.

August. in lib. 5. de trinitate. cap. 19.

Chrisost. in cap. 4. ad Ephe.

Athanasi. ibidem.

Cent. ia. li 2. ca. 4.

Hiero in ca. 4. ad Ephe.

hell is vnder the earth no man doubteth, for he that descended in soule into hell, ascended with body and soule into heauen. For as much then as the learned and godly Rabbins, the Fathers both Greeke and Latin, haue consented that these words do signifie hell, and the circumstances of the text do proue the same: it must néeds be confessed of all godly men, that this place dooth proue this article of our faith strongly, and no refutation hereof can be made by any deuise of man. For as ascend and descend are contrary, so hell and heauen are contrary, and Christ did begin his triumph in hell, make shew of it in earth, and now hauing all power in heauen, earth and hell, is set down on the right hand of God not only as a valiant conquerour that hath made his enemies his footstole, but also as a terrible iudge that hath condemned ỹ diuels, and as a glorious King that ruleth all creatures for euer. If any man will not beléeue S. Hierome that hell is beneath, let him consider these 2. Scriptures, the 86. Psal. ver. 13. and Pro. 15. ver. 24. For great is thy mercy towards me, and thou hast deliuered my soule from the nethermost hell. The Hebrew phrase is *Scheol Tachtiioth*. The other place is; The way of life is on high to the prudent, to auoid from hell beneath.

Psal. 86. 13.
Pro. 15. 24.

Now let vs examine the place of S. Peter, who in his first Epistle and 3. chapter, the 18. 19. and 20. verses saith, It is better (if the will of God be so) that ye suffer for well dooing, then for ill dooing: for as much as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the spirite: in which spirit he also went and preached to the spirites that were in prison: which sometime had been disobedient, when the long suffering of God was once looked for in the dayes of Noah, while the arke was a preparing, wherein a few, that is to say, 8. soules were saued by the water. For the better vnderstanding of this place, because the word spirite is diuerslye taken in the word of God, I will first set downe

1. Pet. 3. 18. 19 20.

downe the diuerse acceptation of the worde spirite, and afterwards by many vncontrollable reasons out of the text, I will by Gods assistance confirme my assertion, that Christ in soule descended into hell. They that know not the signification of the word spirite, are often deceiued, for somtimes it signifieth the wil and authority of a man, as in the 1. Cor. 5 ver. 3. I truly as absent in body, but present in spirit, &c. 1. Cor. 5. 3. Sometimes it is taken for doctors & Prophets, 1. Ioh. 4. 5. Proue the spirits whether they are of God or no. Sometimes for a Ghoast, Luke 24. 37. And they supposed that they had seene a Spirite. Somtime for winde or breath, as Ioh. 3. 8. the winde bloweth where it will. Sometime for a voice or word, 1. Cor. 84. 15. I wil pray with the spirit, I will pray with the vnderstanding. Sometime for the life of the Lawe, 2. Cor. 3. 17. Now the Lord is the life. Sometimes it is taken for a kinde of deceipte, whereby any pretendeth to haue a spirite of reuelation. 2. Thes. 2. 2. Be ye not troubled neither by spirite, neither by word, nor by letter. So is it taken in Micheas 2. 11. Sometimes it is taken for the animal life, Psalm. 104. 29. If thou take away their spirite they dye. Sometime for wrath. Pro. 25. and last verse. A man that refraineth not his anger, is like a Cittie which is broken down and without wals. Somtimes for the gifts of the spirit, first for ioy in the holy ghoast. Ephe. 5. 18. But be ye filled with the spirite. Secondly for spirituall vnderstanding. 1. Thes. 5. 23. I pray God that your whole spirite soule and body may be kept blameles vnto the comming of our Lord Iesus Christ. So it is vsed Ephe. 2. 22. Thirdly it is vsed for feruencye of zeale, sedulity and constancy. 1. Timo. 4. 12. But be thou an ensample in word, in cõuersation, in loue, in spirit. Fourthly it is taken for the true doctrine of the Gospell which worketh effectually in our harts by the spirit. 2. Cor. 3. 6. which hath made vs fit Ministers of the new testament, not of the letter, but of the spirit. Where the letter signifieth the vtter preaching which toucheth not the hart. Fiftly for a spi-

Luk 24. 37. Ioh. 3. 8. 1 Cor. 14. 15 2. Cor. 3. 17 2 Thes. 2. 2. Miche. 2. 11 Psal. 104. 29 Pro. 25. 28. 1 Thes. 5. 23 Ephe. 2. 22. 1 Tim. 4. 12 2. Cor. 3. 6.

rituall life. Gal.6.8. He that soweth in the spirit, shall in the spirit reap eternall life. Gal.6.8.

Thirdly it is taken for prophecy. 1.Thes.5.19 1. Thes.5.19. quench not the spirit. Which he interpreteth in the verse following, despise not prophecying. It signifieth sometime a thing of nothing. Esa.26.18. Esa. 26.18. We haue conceiued, we haue borne in paine, as though we should haue brought forth winde. Sometime for euery creature that hath breath, Psal.150.6. Psal.150. and last verse. Let euery thing that hath breath praise the Lord. Sometime it signifieth the diuine or immortal essence of ỹ soule, Ephe.4.4. Eph.4.4. There is one spirite: Act.7.59. Ioh.4.24. Acts 7. ver. 59. Stephen saith, Lord Iesus receiue my soul. Somtime it signifieth God, Ioh.4.24. God is a spirit. And so the word spirit is common to the whole 3. persons. Sometime it signifieth the holy Ghoste, the 3. person in Trinity, wherunto is alwaies put the Greeke article. Matth.4.5. Mark 1.12. Luke 4.1. 1.Tim.4.1. Act.8.29. Mat.4.5. Mar.1,12. Luc.4.1.1. Tim.4.1. Act.8.29. Because then the word hath so many significations, we must proue by the circumstances of ỹ text, what is heer his proper meaning. They that say that by this place is meant Christs preaching in the spirit in ỹ time of Noah, are many waies cleerely confuted. First because that *mortificatus* and *vinificatus* two contrary particles of one tense are attributed to Christ, so that Christ being dead was aliue, and that at one time, and in respect of his humanity. Secondlye he sheweth how he was dead, and how he was aliue, by putting to *mortificatus carne*, he was killed in the flesh, and *vinificatus spiritu*, he was quickned in the spirit or in the soule: for to say the Godhead was quickned is a grosse error. For as Augustine saith in his 99. Epistle, it is very euident that the Lord killed as concerning the flesh went into hell. Aug.epist. 99. Thirdly in his soule while he was yet dead in the bodye, hee went downe into hell, the Greek word is πορευθεις which word must needs be vnderstood of the soule of Christ, because it is a motion from vs to another place, and not of the Godhead, and therfore is vsed again in ỹ 22. verse, πορευθεις εις ουρανον he went into heauen: and thus proueth he the death of Christ,

Christ, in the 18. verse, the descending of Christ into hell in the 19. verse, his resurrection in the 21. verse, and his ascending into heauen in the last verse. Fourthly, the Scripture doth straightlye ioyne together the passion of Christ with this perfection and preaching, so that Christ went immediatly after his passion to preach to the spirits. Neither doth he deuide them, as though now he did suffer & preach long before: for the resurrection and ascension heer spoken of succeeded this passion, so did this iourney and going into Hell. Fiftly the Scripture doth plainely attribute the preaching of Noah properly to the holy Ghoste, & not to ỹ second person, as it appeareth Gen. 6. 3. My spirit shall not alway striue with man. As all the scripture doth ascribe the doctrine and ministry of preaching to the 3. person, and that the 3. person receiueth it of Christ, & doth speak by the mouth of holy Doctors, inspireth the scripture, and reproueth the world or comforteth. Sixtly if the word spirit must be vnderstode of God heere, of whom Christ is quickned as some would haue it, it must needes also be vnderstod of the first person that he preached in hell, for the scripture attributeth the resurrection of Christ to the Father. Last of all that we heap not to manye thinges in an euident matter, the participle ἀπειθήσασι, which were disobedient, doth signifie and plainely shew this inobedience to be long before this preaching: so also the word ποτε in times past and all the annotation of time following, determining & circumscribing the word ἀπειθήσασι that is, which were disobedient, dooth altogither seperate the time of their incredulitye from the time of this iourneye and preaching. For if the meaning of the enemies of this doctrine were true, Peter would haue ioyned this annotation of time which the iourney and preaching of Christ: and would haue said being quickned in spirit, in the which in times past, when the patience of God was loked for, in the daies of Noah when the arke was a preparing, he went and preached to the spirites now holden in prison. But Peter ioyneth the time of disobedience not with the iourney Gen. 6. 3.

or preaching of Christ, but with the first incredulitye and preaching of Noah: and on the other side knitteth together the prison with this iourney and preaching: which if he would haue distioyned he would haue said to the spirits which are now in prison, but he simply said, he went and preached to the spirits in prison, that is, which thē were in prison, whē he went and preached vnto them. This also may be added, that it is to no purpose to make mention of a prison, or to name them the vnbeléeuing spirits or soules of ỳ olde world, for Noah preached not to spirits or soules only, but to whole and beléeuing men, & the word πνευμα cannot be taken for men endewed with bodies, for Christ prouing his resurrecti-
Luk. 24. 39. on vseth these words, Luke 24. 39. Behold my hands and my feet, for it is I my self, handle me and see, for a spirit hath not flesh and bones as ye see me haue. It was no néed also to shew where these vnbeléeuers are, or be holden, for this both maketh nothing to the matter, and also would be vnderstood he holding his peace: vnlesse it was the purpose of the Apostle to shew that ỳ soule of Christ went down to this prison, that is to hell: and so sheweth first that death
Act. 2. parted them, as in the 2. of the Acts. Secondly that the body was in the graue, and the soule was in hell. Thirdly that it was not in hell idle, but did manifest his death to them which beléeued it to be but a fable, to reproue their incredulitie, and to captiue them that we should not feare them. Fourthlye he did rise againe triumphing ouer them in his owne person. Lastly he did ascend into heauen, and there sitteth Lord of heauen and of the Angels, of earth and of the inhabitantes, of hell, and of the very diuels. For the diuels are of him imprisoned and chayned, that they can do no more then hee permitteth them. Farther where as some do affirme, that there could be no preaching in hell, because there is no conuersion: to this I answere, that this preaching was not vocal but real, neither was there in this preaching edification, exhortation, or consolation; but as it is saide before of Damascene, a redargution

or vpbrayding of those vnbeléeuing soules in this or the like manner: beholde ye vnfaithfull and brodes of the serpent, how in season and out of season my eight preacher of frée righteousues and other the Patriarkes haue often preached vnto you, that there should come a blessed séed of the woman according to ỹ promise made vnto Adam, that both should iustifie the beléeuers, deliuer and saue them from the corporall and spirituall deluge, and also that he should destroye the serpent with the vnbeléeuing séed for euer: but to you being incredulous that promise was a fable. But now beholde (O ye wretches) me to be exhibited of the true God, and by my passion, the head of Satan and his vnbeléeuing séede is broken, and the worlde is ouercome; and on the other side you shall be forced to know by liuely experience, that the faithful are saued. And to conclude, you now do beholde me the conqueror of Satan and his members against your will, and to your great sorrow in soule, and shall sée me héereafter in the last iudgement both in body and soule. And this manner of spéech is vsed in the Scripture, that a verball preaching is put for the reall opperation of a thing: so Heb. 11.4. By faith Abel offered vnto God a better sacrifice then Cain, by the which he obtained witnes that he was righteous, God testifying of his gifts; by which faith he being dead yet speaketh. So Gen. 4.4 God saith vnto Cain, the voice of thy brothers bloud cryeth vnto me out of the earth. Abels bloud is saide to cry, while truely by his example of true faith and of the doctrine of saluation, and of martirdome, yet dayly not verbally but really and effectually by speaking he teacheth. Last of al, the word prison signifieth hell, as we may sée in the names of hell, Cent. 1. li. 2. ca. 4. Now let vs sée the iudgement of the auntient and learned Fathers on this point, and especiallye of the Gréeke Fathers. Athanasius words to Epictetus Bishop of Corinth, are cited by Epiphanius in the heresie of the Dimerites, hær. 77. The bodye of Christ was laide in the graue, when he went to preach to the spirits that were in Prison,

Heb. 11.4.

Gen. 4.4.

Cent. 1. li. 2 ca. 4.

Athanasius ad Epictet. Episcop. corinth.

Athanas. de incarnat. verbi.

as Peter saith, ¶ Athanasius in his book of the incarnation
of the world hath thus written. In the death of Christ, his
body being carried into the graue, his soule went into hell,
the places being far a sunder: and a little after he saieth, for
death could not preuaile on his humaine soule to tye him
there, neither corruption by tiranny inuading his bodye
could shew his force on him to putrefaction, as thinges not
wel seene vnto. For to think so of him were a wicked thing;
and euen as Adam had a double punishment inflicted on
him for his disobedience, the one was on his body, earth thou
art and to earth thou shalt returne again: and so by this de-
cree the body of the Lord departed to the earth: the other
on his soule, thou shalt dye the death: heerof it commeth to
passe that man is diuided into two partes, and is condemned
to departe to two places: and therefore it was necessarye
that by the selfe same iudge which had made this decree, that
he by himselfe being vnder the colour of a condemned man,
shewing himselfe vncondemned and sincere from sinnes,
should free from that sentence all beleeuers. The like hee
hath in his tracte against Appollinarius of the wholesome
comming of Christ, and in his Sermon against all heresies.
You see good Reader, how Athanasius a very auntient Fa-
ther in the Greek Church, shewing the cause of Christs de-
cending into hell, proueth out of Gen. that as our body was
punished by death for sinne, so was our soule: and for this
cause both partes in Christ must descend, that our soule
may be deliuered from hell, and our body rise to glory: For
as Fulgentius writeth in his 3. book and 7. chapter to king
Thrasimunde, he did know that God the suscepter of whole
man, was wholy with his flesh in the graue, wholy with his
soule in hell, wholy in the world, wholy in heauen, wholy in
the vnity of the nature in the Father of whom he came; and
wholy by the omnipotency of his diuinity in all ỹ creatures
which he made. The Apostle keeping this vnitye of person
doth thus confirme the Church of Corinth in the faith of the
truth. For first of all I haue deliuered you that which I

Fulgent ad Thrasim. li. 3. ca. 7.

haue

haue receiued, that Christ died for our sinnes according to the Scriptures, and that he was buried and rose againe the third day according to the Scriptures. He saith not that the body of Christ was dead, but Christ that he might keep the vnity of the person of God and man; and that he might shew the substantial propriety of the deity and humanity. In another place he sayth, for although he was crucified of infirmie, yet he liueth by the power of God. Heer we are taught that the whole humanity was assumpted into the Godhead, and that death albeit it did sunder the body and the soule, yet it it did not sunder the Godhead from either parte; and for this cause the Godhead being with the flesh in the graue, it could not corrupt; and the same Godhead vnited to the soule, the soule could not be left in hell: but euen as his body was in graue to shew him to be true man, and it rose againe without corruption to shew him very God: so his soule was in hel to shew himself a true man, & it came from hel to shew himself a true God, and a most glorious conquerour of al his enemies both in earth and in hell. The like hath Cirill in his treatise of the right faith to Theodosius, the soule of Christ being coupled to his Godhead descended into hel, & vsing the power of God did appeare to the soules that were there. And writing on Iohn in his 12. book and 36. chapter; and when the time was come that he should preach to the soules that were in hell (for he came to be Lord of the liuing and of the dead) he dyed for vs: and this proper passion of our nature he willingly took on him as concerning this flesh, albeit as God he is life naturally, that hell being spoyled he might be the first fruites of them that sléepe, and being made the first begotten of the dead, as the Scripture calleth him, he might giue to our nature a returne to life. And of this iudgement is Oecumenius interpreting the Scripture, Christ dyed for the vniust, not only for them which were after him, but also for them that were before him, and therfore went down into hell. As the death of Christ was auaileable vnto thē that dyed before him, so the descension of Christ into hell was profitable to them that liued before Christ, as well as to those

Ciril. de vera fide ad Theodosiū

Oecumenius.

Viglius, li. 2 ca. 3.

'that lined after him. Vigilius also in his 2. book and 3. chap-
'ter, thus saith, the flesh of Christ was not in Paradice nor in
'hell, but lay in the graue without life, the soule for ỳ 3. dayes
'was in hell and not in the graue, and yet we say well that
'our Lord Jesus Christ lay in the sepulchre but in his onlye
'flesh: and that our Lord Jesus Christ was not leste in
'hell, but in his only soule: and albeit Christ is in all these
'and euerye one of these, yet it is but one Christ, whereof
'one parte of his humanity was so in the graue, and another
'in hell, that he notwithstanding is one & wholy euery where
'albeit he hath seuerally deuided himselfe by places, and ther-
'fore we say the Lord lay in the graue but in only flesh, and
the Lord went down to hell but in only soule. Alesius one
of the first reformed Ministers of Scotland, in his learned
'treatise vpon the Gospell of S, Iohn, thus writeth concer-
'ning this controuersie; but this encourageth me that I
'haue a manifest place and text in Peter, that Christ prea-
'ched in hell to them which in the dayes of Noah were vn-
'beleeuers, that is, condemned in the nethermost hell: then
'he alleageth the place of Ephe. 4. before by me alleadged,
'and therupon thus concludeth, I erpound therefore this arti-
'cle simply: and againe, I meruaile what men meane, that
they deny that Christ descended into hell. Alesius did won-
der that any man would deny this article, because it hath so
many confirmations, and in euery confirmation, in such
order as they are set in the Creed, are proued the death, des-
cending into hell, resurrection, and ascension of Christ toge-
ther. For in the 16 Psalme he beginneth with the death of
Christ in the 10. verse, but in the last verse he speaketh of
his resurrection and of his exaltation at the right hand of
God. So in the Act. 2. chap. First he speaketh of the death
of Christ in the 29. verse. Secondly of his buriall in ỳ same
verse; of his descending into hell in the 13. verse, of his resur-
rection in the 32. verse, and of his ascending and exaltation
to glory and his giuing of the holy Ghost in the 33. verse,
so in the 4. chapter of the Ephe. there is not onlye mention
made of Christ descending into the lowest partes of ỳ earth,

Alesius in Euang. Ioh.

The cõsent of scripture which proue the descending into hell. Act. 2. Ephe. 4.

but

but also it is saide in the 10. verse, that he ascended far aboue all heauens. And also in the 3. chap. of the Philippians, not only the Apostle declareth the humility of Christs death, but also setteth downe his presence in hell, and that euerye knée did bow vnto him, and euery tung did confesse him to be the Lord: and thus he sheweth, first who was highly exalted: he that hath made himselfe of no reputation: from whence he was exalted, from those that were vnder earth: where he was exalted, that is, farre aboue al heauens: and lastly, who exalted him: that is, God his Father. So in this place Peter proueth in the 18. verse the death of Christ, in the 19. verse the descending of Christ into hell, in the 20. verse the end of his descending, that is, to reproue them of ther disobedience to the preaching of Noah: in the 21. ver. he speaketh of the resurrection of Christ, in the 22. verse he endeth the ascending vp into heauen vnto the right hand of God, that all Angels powers and might, might be subiect vnto him. In all these Scriptures the order of our Créd being kept, and all these thinges plainlye proued, very great cause of maruell is giuen to Alesius and many learned men, why this article should be denyed which is confirmed by the scriptures, that the death, buriall, resurrection, and ascension of Christ are confirmed: and therefore those that deny these Scriptures to proue the descending of Christ into hell, may aswell deny the resurrection of Christ, for the resurrection being the ioyning of both partes of the manhood of Christ together, cannot cléerely be proued vnlesse it be shewed from whence both partes seuered came, which is proued before to be thus, the soule of Christ from hell, and the body from the graue. Phillip. 2.

Ob. Further where it is héere argued by some, why should Peter héere dispute of the spirits or soules detayned in hell, considering he exhorteth to suffer afflictions: Sol. I answere that he might shew to the faithfull which then were persecuted very often to death, that the soules do not perish with the bodies, as the soule of Christ did not perish, when he descended into hell: but as the soule of Christ did triumph ouer the di-

uel, so shal the godly triumph ouer them that persecute them.

Ob. But some will say, how did Christ triumph ouer the diuell by descending into hell, sith it was the extreamest degrée

1. Tim. 19. of his humilitie. To this I reply, that euerye article of our

Sol. faith is a misterye, 1. Tim. 1. 9. Hauing the misterye of the faith in a pure conscience; And therfore in all the actions of Christs humility he shewed himselfe alwaies to be a glorious God, he was borne of a pore Virgin in a small towne, in an Inne, yea and in a Stable, he was wrapte in cloutes and layde in a cratch; yet the Shepheards of ỹ fæld, the noble men of the East, the starre in the firmament, and the Angels from heauen did witnes in a meruellous sorte, that he was the sonne of God. The birdes as our Sauiour saith, haue nestes, the foxes holes, but the Sonne of man hath not where to lay his head: he was called a glutton, a drunkard, a Samaritane, a frend of Publicanes & sinners, a man possessed with a diuell: his Disciples also were very pore: but yet he gaue sight to the blinde, hearing to ỹ deafe, speech to the dumme, cleansed the Leapars, raysed the dead, commaunded the windes, the sea, yea and the very diuels. In like manner, when he was humbled to the death of the crosse, albeit he was in the state of dereliction and cryed my God my God why hast thou forsaken me: yet at that time the Sunne was abashed, the earth trembled, the vaile of the Temple was rent, the stones claue asunder, the dead arose yea, and vpon the crosse he forgiueth the théefe on the right hand: and euen as in his natiuity, in his life and death, he shewed himselfe to be both God and man, so in his descending into hell he proueth the same, and in this lowest degrée of his humility as he proueth himselfe a true man, for that his soule was among ỹ soules in hell, so by triumphing ouer thē he sheweth himself to be a true God. And for this cause it standeth well with the mistery of our faith, that his going down to hell is both the lowest degrée of his humilitye, to shew him to be a true man, and also the beginning of his endlesse triumph, to proue him a glorious God, in all places

and

and at all times, & ouer all persons for euer. Some curius body will say, what néeded he to manifest his death to those in hel: it was néedful in respect of thē ý were in hel, in respect of vs that liue now, and in respect of thē ý haue preached in times past, and in respect of Christ himself. In respect of thē which were in hell, because that those which would not hear the vocal preaching of Noah, should sée Christ really present in soule, and so confesse that the destruction of their bodies in the deluge, and ý damnation of their soules in hell was iust. In respect of vs which liue now, because that whē we finde by Gods word that he manifested his death in earth and hell, we should not remaine incredulous but beléeue in Christ, least hearing of the wondrous workes of the Sonne of God, which he hath wrought for vs. and for our saluation both in earth and hell, and despising the same, we féele by experience with the damned olde worlde, that Christ was in hell for our deliuerance from hell: and denying with the reprobate Iewes this comfortable article of our faith, we be cast into those insufferable torments of extreme damnation, from which to deliuer vs Christ in a maruelous manner descended into hell. It was néedfull in respect of them which preached in times past, for sith Dauid and other prophets haue foretolde of this going downe of our Sauiour, and that his soule should not be left in hell, it was I say most requisite that the Scripture should be fulfilled. It was néedfull also in respect of Christ himselfe, for he came to subdue our enemies, therefore as Dauid trampled on the face of Goliah, so was it méet that Christ in soule should triumph ouer the diuell, that he might haue all power not onlye in heauen ouer Angels, or in earth ouer all the inhabitantes therof, but also in hell ouer the diuels. And for this cause as he hath saide, O death where is thy sting, O hell where is thy victorye? so shall all his members say: and shall for this their wonderfull and glorious deliuerance from death, hell and the diuell, sing, reioyce, and giue thankes for euer. Moreouer, wheras diuers Scriptures are alleadged by Carleil,

Ob.
Sol.

Ose. 15. 14.
1. Cor. 15. 55.

leil, Vrsinus and others, that Christ descended not into hell; I will answere them by Gods grace, and proue that it was not the meaning of the holy Ghoste to haue them alleadged to that purpose. The first Scripture is that which is written in Ioh. 19. ver. 30. It is finished, therfore Christ néeded not to goe down into hell: this is a false kinde of reasoning, *á dicto secundum quid, ad simpliciter:* for if all had béen finished then christ néeded not to haue dyed, nor to haue shed his bloud: for he was alyue when he spake these words. Therefore these words, It is finished, are to be referred to all the propheryes that preceded the death of Christ: that is, that all the prophecies of the Iewes and Gentiles which should conspire together against him, either of Iudas that should betray him, or of the Souldiours that should apprehend him, or of ỹ false witnesses which should belye him. or of the place where he should dye, or of the time when, or of the manner how, and of the Iudge vnder whome he should suffer, or of the transgressors with whom he should be crucified: al scriptures concerning al these things were fulfilled. And therfore in the 28. verse are these words. After that Iesus did know that al things were fulfilled, and that the Scripture might be fulfilled, he saith I thirst. It is finished also, signifieth the worke of our redemption was finished, and so Paul expoundeth it: by one sacrifice once offered he hath made perfect for euer those that are sanctified. Therfore there néedeth no other sacrifice of the olde lawe, nor no other merite of any creature in heauen or in earth, therefore the Papists dow dishonour God, which dow say they dayly offer a sacrifice propitiatory: and dow ioyne to the merites of Christ the merits of all the Saintes, Mary, Peter, Paul, and many other: and in the end of the canon of their Masse, vse these words, *Quorum meritis præcibusq; concedas, vt in omnibus protectionis tuæ muniamur auxilio,* By whose merites and praters we pray thée graunt, that we may in all things be defended by the aide of thy protection. Farther it is finished as concerning the labour and sorrow he tooke in

Luk. 4. 18.
Act. 10. 38.

the

the world; for he was sent to preach the Gospell Luk. 4. 18. And therfore he went about doing good vnto al. Act. 10. 38. And when he saw Hierusalem which had killed all the Prophets and would kill him also, he wept and sorrowed: all this labour and sorrowe was finished. It is finished, also is referred to ỹ time that Christ was appointed to be amongst men: It is finished, also is referred to the paines of the body and the soule, which he suffered on the crosse, which both were finished. And last of all, it is finished, is referred to his obedience, for he obeyed as Bernard noteth gladly without spurning, simply without dissimulation, chéerefully without grudging, spédily without tarrying, manfully without estimation of himselfe, humbly without presuming, and perseuerantly in life and death without ceasing. All these interpretations I haue read and dow allow off: by which it is manyfest, that whatsoeuer was to be done at the death of Christ was finished. The high Priests had taken their counsel, Iudas had betraied him, the only sacrifice was offered: all labour was ended, he was entring into rest, all sorrowe was turned into ioy, the time of his humilitye was at an end, he should shortly be exalted, the paines and sorrowes of bodye and soule were ended, therfore both of them must triumph ouer death and hell: he fulfilled euery iotte and title of the Lawe, and hath yelded a pure, perfect and perpetuall obedience vnto God his Father both in life and in death, therfore euery knée both in heauen, earth and hell, must bow and obey to him. S. Paul saith, Heb. 9. 22. Without shedding of bloud there is no forgiuenes of sinnes. If all had béen finished when Christ said it is finished, then there néeded no shedding of bloud, which as Iohn saith, 1. Ioh. 1. 7. purgeth vs from all our sinnes Therfore this is my resolution with Ferus on this Psalme, there remained many thinges to be fulfilled as yet: namelye his death, the opening of his side, his buriall, the destruction of hell, which also were foretolde in the Scriptures: but because they were now in the worke of consumation, therefore he saith it is finished. And a little

Heb. 9. 22.

1. Ioh. 1. 7.

» Ferus in » psal.

‘after, there remained also ỹ resurrection, ascension of Christ,
‘and sending of the holy Ghoste, but these things pertayne to
‘his victory, not to his fight, and they are rewardes for his
fight, not labours. Moreouer as yée read in the birth of
Mat.1.22. Christ, Mat.1.22. All this was done that the Scripture
might be fulfilled: So likewise something was to be ful-
Ephe.4.10. filled in his ascension, Ephe.4.10. He that descended is
euen the same that ascended farre aboue all heauens, to
fulfill all things. So some thinges are to be fulfilled in the
generall iudgement, for Paul saith, 1.Cor.15.54. then shal
be brought to passe the saying that is written, O death where
is thy sting, O hell where is thy victory? And therefore Fe-
rus well saith in the same place, that our saluation is finished
‘*spe non re*, in hope not in deed. For Christ did say all thinges
‘were finished, in such sorte as the Lambe, is said to be slaine
‘from the beginning of the worlde, not because he was then
‘manifestly slaine, but because the killing of Christ was cast
‘forward euen vnto Adam the first man, and was spread
‘backward euen vnto the consummation of the worlde: and
‘thus our saluation is finished not fullye in deede but in hope.
This is to be proued by a plaine scripture, and so I will end;
Ioh.17.4. Ioh.17.4. Christ saith, I haue glorified thee on earth, I
haue finished the worke which thou gauest me to doo.
As in this Scripture the word I haue finished, signifieth the
worke to be in finishing, so doth it in 19. of Iohn. There
is alledged also a place of out of the 2. of the Hebrews ℣ 39.
Heb.3.39. verse: For as much then as the Children were partakers
of flesh and bloud, he also himself took parte with them,
that he might destroy through death him that had the
power of death, that is the diuell. Out of this place they
thus argue: Christ by his death destroyed the diuell, there-
fore his descending into hell was needlesse. In this argumẽt
is *fallacia a dicto secundum quid ad simpliciter*: for it is not
meant that the diuell is already destroyed, but that he might
be destroyed. For this we read Apoc.12.12. Woe to the
Apoc.12. 12. inhabitants of the earth, and of the Sea, for the diuell is

come

come downe to you, which hath great wrath, knowing that he hath but a short time. And in the Epistle of Iude the 6. verse, The Angels which kept not their first estate but left their own habitation, he hath reserued iu euerlasting chaines vnto darkenes vnto the iudgement of the great day. Therefore S. Paul praieth, that we may tread down Satan vnder our feete. Rom. 16. 20. And in an other place he saith, that he is a spirite which now worketh in the children of disobedience. Ephe. 22. in the 2. of Tim. 2. 26. he saith, The wicked are taken in the snare of the diuell, and holden at his will. In the 2. Cor. 2. 4. he affirmeth, That the God of this world hath blynded the eyes of the infidels, that the light of the glorious Gospell of Christ which is the image of God should not shine vnto them. In the. 1. Pet. 5, 6. The diuell is a roaring Lyon, going about seeking whome hee may deuoure. In the Reuelation 12. 9. 10. verse, the diuell is called a dragon, an olde Serpent, Satan, that is a tempter and an accuser. All which phrases shew, that albeit the diuell hath nothing to do in Christ, yet he snareth, blindeth and deuoureth the wicked: he accuseth, slaundereth & tempteth the godly. Origen saith in the person of almighty God, if my seruant Iob had not been holy and a worthy man and one that pleased me well, thou wouldest neuer haue enuyed him: thou hast not enuyed Esau, nor Ismael, thou wilt not enuy Saul or Achitophel, or Doeg, or any of them which haue fulfilled thy peruerse wil: but thou hast from the beginning of the world enuyed all my seruants and Saints, as Abel, Ioseph, and now Iob himselfe, and al other calling on me sincerely. It is manifest therefore that the diuel raigneth in the wicked, and assaulteth alwaies the godly. Therfore the vtter destruction of our euemies shal be in the generall iudgement, now they are destroyed in hope, then in deed, now they are destroyed in *fieri*, thē in *facto esse*. This is proued by S. Paul 1. Cor. 15. 26. The last enemy that shall be destroyed is death. Upon which place Peter Martir

Inde. 6,
Rom. 16. 20
Ephe. 2. 2.
2 Tim. 2. 26
2. Cor. 2. 4.
1. Pet. 5. 6.
Apoc. 12. 9. 10.
Orig.
1 Cor. 15. 26
Petrus Mar. ibidem.

c sheweth who are our enemies, 1. the diuell, 2. sinne, 3. al the
c miseries of this life, 4. death: death is vanquished but not
c wholy taken away, and againe death is vnarmed but not
c extinguished. For albeit they are not felt, yet they are as a
c Serpent without poyson, and as a Bée without a sting:
c this he manifesteth by a prittie similitude. As poyson first
c infecteth the vaines, 2. the bloud, 3. the members, and last of
c all the hart: so the Diuell and all our enemies are by little
c and little dayly subdued, but in the day of iudgement shall be
c vtterly conquered and cast downe for euer, so that euerye
c Saint shall sing: O death where is thy sting, O hell where
Muscuius, c is thy victorye? the Scriptures as Musculus noteth,
c writing on this place, sometime speaketh in the preterperfect
c tense, sometime in the present tense, sometime in the future
c tense: therfore Christ both hath abolished, doth abolish, and
c will abolish death: he hath abolished death by dying for our
c sinnes, not that it should be no more, but that it should no
c more destroy the faithfull: he doth abolish it while he doth
c translate his Saints from death to life; and he will abolish
death for euer in the end of the worlde. For then shall that
saying be fulfilled, Apoc. 21.4. There shall be no more
Apoc. 21.4. death. As by all that hath béene spoken it is manifest, that
the death of Christ doth not take away the iudgemẽt wher-
in all our enemies shal be for euer and vtterly ouerthrowe;
so it doth not take away his descending into hell, wherby he
strake a terror into the diuell and all the hellish Spirites.
c Therefore as Bude saith, then shall there be no contention
c of death, which now is, and maketh vs to sigh for our defect,
c for the mutability of thinges, for the frailtye of mans flesh:
c temptations striue with vs daily, pleasures striue with vs
c dayly, and although we consent not yet are we troubled by
c resisting pleasures: the enemy dieth not but in the resurrec-
c tion of the dead. By all these reasons it is manifest, the Di-
c uell is chayned but not cast out vtterly, that the gilt of sinne
c is taken away, but the matter remaineth: that as we haue
c many sorrowes in this life, so we haue greater comforts,

that

that death albeit he is disarmed, yet his neck is not broken, and so the destroying of death doth no more take away the descending into hell, then it doth the resurrection, ascension, and comming of Christ vnto iudgement: All which must néeds be in our Sauiour, to the vtter and euerlasting ouerthrow of our enemies. An other Scripture which they alleadge is the saying of Christ to the théefe on the crosse, Luk. 22.43. To day shalt thou be with me in Paradise. Héerupon they frame this argument, to day shalt thou be with me in Paradise, therfore the soule of Christ and of the théefe went both that day to heauen. They that so conclude are deceiued in two things, the one is, in that they imagine this word me, to signifie the soule of Christ, which signifieth the Godhead: the other in that they take this word to daye, to signifie the space of 12. or 24. houres, which indéed signifieth for euer: both these shal be strengthened by Gods grace with proofes. First the circumstances of the place do proue these thinges most euidently. For what doth the théefe aske? deliuerance from the gilte of sinne, from the curse of the lawe, from the wrath of God, from the terrors of death from the tormentes of hell, and the tirannye of of the diuell. He asketh not only forgiuenes of his sinnes, but that he may be a new creature, that the righteousnes of God may be giuen him, that he may haue the adoption and liberty of Gods children, and so after his death glory, honour, peace and immortality, that is, familiarity with God; he asketh to be an heire with God, and a ioynt heire with Christ for euer. In one word he asketh a kingdome pure in righteousnes, perfect in peace, perpetual in ioy. Who can forgiue sinnes but God only? Mar. 2.7. Who can giue this kingdome but God? and therfore these words with me signifie the Godhead and not the soule of Christ, as some I. haue it. And so all the Fathers that euer I read vnderstode it, and the new writers also. Hierome on these words writeth thus, Christ brought the théefe from the crosse into Paradise, least any man should think conuersion to be too late

Luc. 22.43.

Mar. 2.7.

Hierome in Luc. 22.43.

at any time, he made the punishment of homicide, martyrdome, the truth being accounted among the wicked: he left th'one on the left hand, and toke the other on the right hand, as he will do in the day of iudgement. Where I note that Christ did on the crosse, as he will do in the day of iudgmēt: that is, seperate the bad from the good, and cast the wicked into hell: which is the office of the Godhead, Psalm. 7. 11.

Psal. 7. 11. God iudgeth the righteous, and him that contemneth God

2. Tim. 4. 8. euery day. And in the 2. Tim. 4. 8. From hence foorth is laide vp for me the crowne of righteousnes which the Lord the righteous iudge shal giue me at that day, & not to me only, but to all them also that loue his appearing.

Aug. in Luc 22. 24. Augustine hath ỹ like saying also vpon this place, the crosse if you marke it was the iudgement seate, the Iudge was set on the middle, the one theefe which beleeued was deliuered, the other which blasphemed was condemned. To saue and condemne is the office of God, and therefore must nēds be

Ambro. vnderstoode of the Godhead. So saith Ambrose in his Sermon of the holy theefe, he sawe him hanging on the crosse, and praieth to him as though he were sitting in heauen, he seeth him cōdemned and yet he praieth to him as to a king.

Ferus in Mat. 27. So Ferus on the 27. of Mat. Thou shalt be with me which am euery where, which am all in all. To be with me therefore is not spoken of the soule of Christ but of the Godhead.

Damasc. Damascene saith, to speake more expressely he was in the Sepulcre according to his body, and in hell according to his soule; but as God he was both in Paradise with ỹ theefe, and in the throne with the Father and the holy Ghost. And as with me signifieth the Godhead, so to day signifieth for euer. For (as Aristotle noteth in his Metaphisicks) *in aeternis non est tempus*. In eternall thinges there is no time: for time is the measure of those things which are subiect to motion: now in hell all shall suffer, in earth all must labour, so in heauen all must rest. Apoc. 12. 13. Blessed are the dead

Apoc. 12. 13. which dye in the Lord, euen so saith the Spirit: for they rest from their labours and their woorks follow thē. For

where

where no mutation is, there is no time, and for this cause Apoc. 10. 6. it is said, And he sware by him that liueth for euermore, which created the heauens, & the things that therin are, and the earth and the things that therin are, and the Sea, and the thinges which therein are, that time should be no more. Therefore to day signifieth not a naturall or artificiall day (for if there be dayes in heauen, there be weekes, moneths, yeeres, and all manner of changes, which is absurd) but to day signifieth for euer, as I will proue by many Scriptures. First in the 2. Psal. 7. verse, Thou art my Sonne this day haue I begotten thee, euen so Act. 13. 32. 33. verses, And we declare vnto you, that touching the promise made vnto the Fathers, God hath fulfilled it in vs their children, in that he raised vp Iesus euen as it is written in the 2. Psalme, thou art my sonne this day haue I begotten thee. Heere the Apostle prouing Christ to be euerlasting alleadgeth these words, thou art my sonne this day haue I begotten thee. And in the epistle to the Heb. 1. 5. prouing Christ to be higher then the Angels, and from euerlasting, he saith. For to which of the Angels said he, thou art my sonne, this day begat I thee? And most plainly Heb. 5. 6. Prouing that Christ liued for euer, but the Priests of the Leuiticall order dyed, he proueth the eternity of Christ thus: So likewise Christ tooke not to himselfe this honour to be made a high priest, but he that saide vnto him thou art my sonne this day begat I thee, gaue it him. He also in another place speaketh, Thou art an high Preest for euer after the order of Melchisedec. Heere the Apostle prouing Christ to be an euerlasting Preest, and to giue eternall redemption, vseth this word to day, which signifieth for euer, as it is manifest in the 6. ver. By these reasons therfore it is proued, that with me, signifieth with the Godhead, 1. By the petition of the theefe, for he asked the kingdome of heauen: 2. By that which was forgiuen him, his sinnes: 3. By that which was giuen him, that was glory: 4. By the place where it was giuen him,

Apoc. 10. 6.

Psal. 2. 7.

Act. 13. 32. 33.

Heb. 1. 5.

Heb. 5. 6.

that

that was paradise. 5. By the time for how long it was giuen him, that is for euer: Lastlye by the person that giueth it, that is Christ, who being euerlasting as I proued before, forgiueth infinite sinnes, giueth grace allwaies in his euerlasting kingdome and in all eternity for euer. And of this iudgement is S. Augustine, who answering the like obiection of the aduersaryes of this doctrine in his time, this Aug. hath left in writing: there is an other meaning also much
« more free from all ambiguities, if it be taken to be spoken
« not in respect that he is man, but in respect that he is God,
« to day thou shalt be with me in paradise: for the man Christ
« was in respect of his flesh in the graue that day, in respect of
« his soule in hell: and the same Christ was God euery where
and at all times. The last place that is alleadged by ỹ gainsayers of this doctrine, is the last speech which Christ vsed Luk.23.46. vpon the crosse. Luc.23.46. Into thy hands O Father I 06 commend my spirite. Out of which place they thus conclude, that the soule of Christ was committed to his Father in heauen, therfore it went not to hell: which is a false consequence. For they imagine heer that the hands of God signifieth heauen, which cānot be proued out of this place. For this scripture being a deriuatiue place out of the 31 Psalme and 5. verse, teacheth vs this: that as the soule of Dauid being the figure of Christ, did not immediatly after this prayer goe to heauen, but was guided by the hand and gouernment of the Lord in all maner of perils: so it doth not follow that the soule of Christ being committed into the hands of the father (for these words are spoken in respect of the manhode of Christ) should passe immediatly into heauen: but should so be guided by the Godhead, that it should passe through death and hell mightily without resistance, naturally with out assistance, speedily without tarying, and happily without any returning: But for the better vnderstanding of this place, you must note how many waies this word, (the hand of the Lord) is taken in the holy book of God: that when we see the diuers acceptation of the word, we may take that sence

which

which most fitteth this Scripture. First the hand of God signifieth the Sonne of God, Psal. 144.7. Send thy hand from aboue: 2. For his power, Psal. 136.6. In a mighty hand & out stretched arme: 3. The bountifulnes of God, Psal. 145.16. Thou openest thy hand, and fillest with thy blessing euery liuing creature: 4. It signifieth consolation. Ezek. 3.22. The hand of the Lord was with me comforting me: Sometime it signifieth grace. Psal. 118. 16. The right hand of the Lord hath doone valiantly. Sometime it signifieth the gifte of prophecye, Ezek. 8.1. The hand of the Lord fel there vpon me. Sometimes it signifieth mercy. Psal. 37.24, Though he fall he shal not be cast off, for the Lord putteth vnder his hand. Sometime it signifieth the protection of the Lord. Psal, 31.15. my times are in thy hand. Sometime it signifieth the aide of the Lord, Nehe. 2.8. And the king gaue me according to the good hand of my God vpon me. And in ℣ 74. Psal. ver. 11. Why withdrawest thou thy hand? Somtime it signifieth ℣ punishment of the Lord. Iob. 19.21. Haue pittie on me, haue pittie on me, aye my freends, for the hand of God hath touched me. It signifieth also the creation, Psal. 102.25. The heauens are the workes of thy hands. Last of all it signifieth his gouernment, Psal. 95.4. In his hands are al ℣ corners of the earth. Christ therfore commending his soule into the hands of the Father, teacheth vs when we are dying or in any affliction which is greeuous, we must cõmit our soules to the power, consolation, mercy, protection, ayde, and gouerment of the Lord. For this being a deriuatiue place, is taken out of the 31. Psal. and 5. ver. Therfore as the soule of Dauid did not immediatly after goe to heauen, so did not the soule of Christ. For if he went vp immediatly, then Christ did ascend before he did descend, which is contrary to the Scriptures in many places. In the Ephe. 4. 9. Now in that he ascended, what is it but that he also descended first into the lowest partes of the earth? But if the soule of Christ went into heauen before he was buryed, or

Psal. 144.7. Psal. 136.6. Psal. 145.16 Ezek. 3.22. Psa. 118.16 Ezek. 8.1. Psal. 37.24. Psal. 31.15. Nehe. 2.8. Psal. 74.11. Iob. 19.21. Psa. 102.25 Psal. 95.4. Ephe. 4.9.

ed, or descended into hell, as the gainsayers of the doctrine stoutly affirme, then he ascended before he descended, which is contrary to this Scripture: therefore good Reader marke these circumstances, 1. Who must descend: that is Christ. 2. Whether: into the lowest partes of the earth, which I haue proued before to be hell: for as ascend and descend are contrary, so is heauen and hell. 3. When must he descend: first before he ascend. And thus as many learned men before named haue vnderstode this place, so doth Erasmus writing on the fourth Chapter of the Ephe. certainlye this is the thing that the Psalmists by the inspiration of the holy ghost spake of so long agoe; for Christ hauing already conquered the hell, is ascended aliue againe into the high kingdome of his Father. And a little after he addeth, after most low humbling followeth most high aduauncing; from the most high heauens, then the which nothing is higher, he dejected himselfe euen into the hell, the which nothing is lower. When Mare Magdalene came to Christ, Ioh. 20. 17. Christ saith to her, Touch me not, for I am not yet ascended to my Father, but to goe to my brethren, and say vnto them, I ascend vnto my Father and to your Father, and to my God and your God. Here the truth it selfe saith, he had not yet ascended into heauen: whosoeuer therefore affirmeth the contrary, affirmeth an vntruth. They will answere Christ was not ascended in respect of his body: but I reply, if Christs soule being the principall parte of the humanitye had beene in heauen, as they imagine, then this speach is vntrue: marke my reason, for in death when both partes are sundered, a man is saide to be where his soule is, and not where his body is: for the man taketh his name of the principall parte. In this sorte Christ saith, Mat. 8. 11. Many shall come from the East and West, and shall sit with Abraham, Isaac, and Iacob, in the kingdome of heauen. Here you see because the soules of those Patriarkes are in heauen, they themselues are saide to be in heauen. Euen so if Christs soule were in heauen, Christ was in heauen, and

Eras. in 4. ad Ephe.

Ioh. 20. 17.

Mat. 8. 11.

then

then this saying can not be verefied, I haue not yet ascended to my Father, for Christ ascended visibly, and for this cause willeth Mary to goe tell his brethren, whome he calleth to this action as witnesses. For as the time of his ascending is noted to be forty dayes after his resurrection, and the place to be Bethaniel and that on a mountaine, that it might the more esily be seen, and ỹ maner of his going to be meruelous for he was carried vp in a clowde: so his faithfull Disciples and glorious Angels were witnesses of his triumphant ascension into heauen. Out of these Scriptures this I conclude, as Christ was borne but once, dyed but once, was buried but once: so he did but once descend into hell, once arise from the dead, and once ascended into heauen, and but once shall come into iudgement. But if the soule of Christ went presently into heauen, thẽ not only this absurditie followeth that he ascended before he descended, but also that there are two ascendings of Christ into heauen: the one inuisible of his soule, the other visible of his body. Ignatius who died in the yeere of our Lord 112. (For he was cast to beastes to be deuoured) this Father lyuing in the time of Policarpus, who was Scholler to Iohn Euangelist, in his Epistle to the Church of Trallis thus writeth; Christ descended into hell alone, but he ascended with a multitude. Athanasius in his Creed saith, who suffered for our saluation and descended into hell: and interpreting the 2. Cor. 6. he saith Satan was enuyous against our Sauiour, for he killed him not knowing it would be against himselfe: for Christ after his crosse, going downe into hell hath vanquished death, and because he knew no sinne he could not be holden of death: so saith Ambrose in his exposition on the 3: Chap. of the Galathians, for when they thought ỹ he should be slaine that he might not teach, they profited nothing, for his doctryne encreased, and he euacuated death in his passion, for descending into hell he deliuered mankinde: for that cause he suffered himselfe to be murdered, knowing that he was for vs against the Diuell. And the same Father writing on the 1. Tim. 2. chap. thus,

Ignat. epist. ad eccles. Trallis.
Athanas. in Symbolo.
Ambro. in Gal. 3.

confirmeth this doctrine: because man now reconciled to God was subiect to infernall death, that he could not ascend to God to whom he was reconciled, our Sauiour to bring his will to effect, suffered himselfe to dye against lawe, that descending into hell, he might condemne death for the impiety it wrought on him: taking away from death those which he hid holde, that from henceforth whatsoeuer had the signe there of, should not be detayned therewith; of which thing he shewed a testimony, when he arose. Therefore to ende these words, into (thy hands I commend my spirite) do not shew vs the state of Christs soule, but sheweth vs how we must pray in all our tribulations, and in the houre of death. For the soule of Christ no doubt was in hell: but this consider, that spirite héere signifieth the soule, which in S. Peter they will in no wise confesse. Farther where it is obiected that Cyprian saith, it is left out of the Créed of the Romane and orientall Church; I answere, that is not Cyprians worke, for in that treatise is mention made of the Arryans, who began their error vnder Constantine the great, in the yéere 320. But Cyprian was put to death vnder Valerian in the yéere of our Lord God 249. Therfore Ciprian being dead almost an hundred yéers before that heresie sprãg vp, could not write of Arrians: for Cyprian is of my opinion, as it shal appeare by this ỹ followeth. For in his sermon of the ascending of Christ into heauen, he vttereth his iudgement thus: Christ did once descend into hel, and goeth down into hell no more, they shall not sée God no more on the crosse, nor those that are damned in hell. And in other places he proueth the descension of Christ into hell by the 16. Psalme, and by the text of the 1. Pet. 3. Chapter before by me alleadged, which héer I omit for breuities sake. It is farther obiected that this article is left out of the Nicene créed, true it is: so Athanasius créed lacketh the burial. Hieroms ad Dãmas. lacketh it also, Tertullian leaueth out in his Créede the catholique Church, the resurrection of the flesh, and life euerlasting. Cirill maketh mention only of the trynity,

Ob.

Sol.

NB

Cypria. de ascensu Chr.

This is Carleils argument.

nity, and leaueth out all the rest of the articles, therfore this is the answere: *ab authoritate humana negatiuè non valet argumentum*. It is no good reasoning from the authority of man negatiuely. Seeing then that this article is proued by many and manifest Scriptures, and by the generall consent of the pure and primitiue Church, to beleeue it is safety, to deny it peruersely is infidelity. Last of all because it hath been confidently auouched, that all the reformed Churches beyond the Seas allowe not this doctrine, I will therefore heere reproue that allegation as most false and vntrue, First as before I haue proued that Æpnius, Luther, and the authors of the Centuries confirme this doctrine, so heer I will adde to them Pomeranus, who trauailed much in the reformation of the Churches of Germany, who thus in his exposition of the 16. Psalme hath left to eternall memorye: Christ not only dyed, but he would also for a litle season, that is vntill the third day, descend into the darknes of hell, where is the image of death, and as Iob saith euerlasting horror, without any order, and a little after, for this cause did Christ dye and goe down into hell, that thou shouldest not goe thether: so that as they shall returne from death, so he would redeeme them from hell, that he might abolish al thy death, by his death, and that thou maiest rest in the hope of the glorious resurrection, as all the Fathers in the seede of Abraham that is Christ. In which faith whosoeuer dyed, are said to be receiued into the bosome of Abraham. For in the faith of Abraham and of the blessing which should come by Christ, they did rest, and they do rest to arise with vs. All others did dye in desperation and do dye dayly being holden in horrible death, vntill the euerlasting fire shall come vpon them by the last sentence. Aretius a professor of diuinity in Berna, approueth this doctrine in his Problemes the 2. part: and setteth down it was necessary that Christ should descend into hell for 3. causes: 1. For the reprobates sake, that it might be known to them that he was come already, whom they had heard should come so often, but they had despised it greatly:

06

Pomera. in Psal. 16.

Areti. in probemat parte. 2.

greatlye: to these therefore it was necessarye that Christ
should be knowne by vertue of spirite. 2. It was méete also
he should be manifested vnto Satan, that he might know
the same Christ whom he had tempted in the desarte, and
whom by the fraud of the Iewes he had put to death, the
same was the Messias and the séede of the woman promised.
This I say was expedient to be made knowne to the verye
diuels in the bottome of hell. 3. It was expedient in respecte
of the elect, that Sathan might know that he should haue no
power ouer the bodyes of the Sayntes whom he will raise
to life euerlasting hérafter. Hyperius a man endewed with
most excellent giftes of learning, in his 3. book of his methode
of diuinitye, writing *de Ecclesia*, thus saith: as Christ when
he was dead and buried and descended into hell, then he did
chéefely conquere death and hell: so the Church dooth most
encrease and multiply, when it séemeth to be destroyed & ex-
tinguished. Peter Martyr who trauailed in this our realme
in the most famous vniuersitie of Oxford, in planting the
Gospell, in his exposition on the articles of the faith, thus
hath lefte his iudgment: the soule of Christe after it departed
from the bodye remained not idle, but descended into hell.
For Denmark we haue Hemingius: for Scotland, Alesi-
us: for Berna, Aretius: for Mapurge, Hipperius: for Ar-
gentorat, Peter Martir: for Hambrough, Æpnius: and
for other partes of Germany, Luther, Siluerer, Pomera-
nus, Lucas Lossius, Vrbanus Rhegius, Musculus, and the
authors of the Centuries, whose workes be worthy both of
eternall memory and credite. And for our Realme of Eng-
land, we haue the Catechisme of M. Nowell, a man whom
those that know not his face, do loue and honour for his
great trauailes he hath bestowed in the Church of God, but
especially for the setting forth of that Catechisme for the v-
nity of doctrine, which is the band of perfection. In which
Catechisme he hath deliuered these words: as Christ in his
body descended into the bowels of the earth, so his soule be-
ing seuered from his body he descended into hell. And as this
was

Hiperi.li.3. de method. diuin.tat.

Pet.Ma in artic.fi

Nowel in catechis.

was the iudgement of that reuerend Father, so was it no doubt the iudgment of the Synode of learned men assembled together in the conuocation house at that time, which was Anno Domini, 1571. who by an iniunction there made toke this order, that no other Catechisme in this Realme should be taught. Which iniunction if it had bëene kept, we should not haue so many sectes in our Church as we now haue, to the great dishonour of God, the ioye of our endlesse aduersaries the Papists, and the bitter grëese of all the good Ministers of this Land. The articles also of the Synode of London in ỹ time of King Edward the 6. in ỹ yëer of our Lord God 1552 published by the Kings authority approue this doctrine: amongst which articles it is thus written; as Christ is dead and buried for vs, so is it also to be beléeued that he descended into hell: for his body lay in the graue vntill his resurrection, and his soule seperated from his bodye was with the spirites which were detained in prison or hell, and preached to thē, as witnesseth the place of Peter, which I haue before alleadged. But because now the iudgement of boyes is more estëemed then of reuerend Fathers, and euery singuler schismatique is more estëemed, then a whole Synode of chosen and expert men in diuinitye. Hëereof it commeth to passe, that whatsoeuer hath bëene most gladlye and learnedly proued by M. Nowell, and approued by our conuocations, is accounted error: and whatsoeuer euery fantasticall spirite doth vtter without study rashlye, and without feare of God presumptuously, is accounted truth, as though it had bëene mërely reueiled vnto them from heauen. For what a rashnes and presumption is this, to say all reformed Churches are of their opinion, whereas the contrarye doth appeare by their own writings to ỹ great glory of God, and to the no lesse great shame of them, which in the Pulpits affirme most impudently, that all reformed Churches beyond the seas are of their iudgement. But to lye is an vsual thing to all Martinists, as their bookes in other things can witnes against them aswell as in this behalfe. To conclude, not only most

Artyc. Syn. Lond. tempore Eduardi. 6.

ly most of the reformed Churches beyond the Seas approue this doctrine, but euen the very Infidels haue acknowledged it. For Sybilla thus prophecied of Christ as Augustine witnesseth in his 18. booke of the Cytie of God, the 23. chapter: he shall come into the handes of Infidels, and they shall strike him with their filthy handes, and with their vncleane mouth shall cast on him their poysoned spittles, he shall giue simply his holy back to strips, and receiuing buffets shal hold his peace: for his meate they gaue him gall, for his thirste vinegar, shewing this table of inhospitality: for thou being a foolish nation didst not vnderstand thy God delighting in mens soules, but didst crowne him with thornes, and didst giue him bitter gall. But the vaile of the Temple shall be rent, and at noone it shall be darke for 3. houres: and he dying for three dayes shall sleepe, and they returning from hell shall come into the cleere light, being the firste that shewed the beginning of the resurrection. The same verses of Sibilla are repeated by the same Augustine in a sermon which he writeth to those that are catechised, against the Iewes, Pagans, and Arrians, in the 16. Chapter, and in the 17. Chapter of the same booke, where he thus reasoneth: albeit O ye enuyous Iewes ye do with a shameles face saye to Christ, Ioh. 8. 13. Thou doost beare witnes of thy selfe, and thy witnes is not true. Yet that the trueth of the Maiestye of God may apeare, besides so many excellent consents of witnesses, euery creture hath seemed to giue testimony to christ their creator. Did not the heauen giue witnes, when as a new Starre in the new generation of a man did as it were with his tung or hand point, to God was born a man for al nations? did not the sea giue testimony to him, wherin forgetting her selfe after a sorte, the liquide humor soliditye being receiued, carried the liuely steps of their Lord? that it might be fulfilled which is written Psa. 77. 19. Thy way is in the sea, and thy paths in the deep waters. When the seruant of Christ being wise about himselfe, that they might shewe what difference is betweene the creature, and the creator,

Aug. de ciuitate dei li. 18. ca. 23.

August. li. contra Iud. Pap. & Arri ca. 16. & 17.

the

the water had swallowed vp Peter in the flouds, vnlesse the Lord of all things had reached him his hand, being ready to be drowned: did not the earth giue him testimonye, when being mingled with his spittle, he annointing with it the eyes of the borne blinde, restored light to him that saw not: and by his workemanship like an Artificer he repaired that which he had not out of the dyte of the earth, which made all men out of the earth before: did not thinges vnder earth, giue testimony vnto Christ, when leesing their right they, yelded vp Lazarus whole, whom they had taken to be corrupted, and kept him 4. dayes, ỹ they might render him safe, when they heard the voice of the Lord commanding: and in the end thus concludeth, *O Iudæi, dæmones qui corda vestra, possiderunt, dixerunt, scimus qui sis, quid venisti ante tempus, perdere nos?* the diuels which haue possessed your harts haue, sayde, We know who thou art, why comest thou before, thy time to destroy vs? Mark. 1. 24 Euen as the heauen, the sea, the earth, things vnder earth, and the diuels did confesse him to be the Sonne of God in this life, so in his death, as the same Father noteth, the heauen was darkned, the earth did moue, the vaile of the Temple is rent, the stones did cleaue asunder, the graues are opened, the diuels at the presence of Christ do tremble, and euery diuell in hell confesseth Iesus Christ to be the Lord, to the glory of God the father, Phil. 2. 10. If then we be led by the word of God as we should be, then I hope I haue sufficientlye proued this article by the blessed word of God, if Fathers, al, both greek and Latin teach this doctrine to be true. If we estéeme the iudgements of the Ministers of the reformed Churches, if the aduersaries of this doctrine haue one to stand in their side, we haue fiue on ours: if we reuerence the authority of the Synode or conuocation of England, they allow this assertion. If we honour reuerend antiquity, this doctrine is most auntient: for it hath béen deliuered not onlye of late by Nowell, Beecon, Fox, Hutchinson, Lamier, Peter Martir, Hipperius, Pomeranus, Lucas Lossius, Æpnius and Phil. 2. 10. 11.

Luther: But in times past by Augustine, Ambrose, Hierome, Cyprian, Fulgentius, Vigilius, Oecumenius, Athanasius, Epiphanius, Cyrill, Ignatius: yea it is deliuered by Peter and Paul themselues, and this antiquity ioyned with verity is very strong as Cyprian saith. All these before named with infinite others, which for breuities sake I omit, were the deuout faithfull learned and zealous defenders of Gods faith, and for this cause were hated, reuiled, persecuted or murdered. And besides all these not only Zacharye, Dauid, and Esau foretolde of this descending into hell, but as you haue heard before, Sybilla being a Prophitesse of the Heathen. And as S. Augustine truely noteth, not only the creatures in heauen, in earth, and in the graues, but also the very diuels haue confessed it; which those that are possessed with diuels, as the Iewes, Seruetus, and Carleil do denye stubbornlye without relenting, and desperately without repenting, and obstinately without ceasing, notwithstanding all those honourable witnesses of Prophets, Apostles, Martyrs, and Fathers before by me alleadged. Ioshua saide to the Israelites, Ioſ. 24. 15. And if it seeme euill to serue the Lord, chuse you this day whom you will serue, but I and my housholde wil serue the Lord. So let others beléeue as they list, I and all those that beléeue my doctrine, will beléeue this article litterally as it lyeth, and as we beléeue the rest. For if hell héere should be taken metaphorically as some wil haue it, so may you allegorise the whole créed as do the Heretiques, and so ouerthrow the whole substance of our faith. Besides no hell being in our Créed, men will not beléeue there is any hell at all, as do the greatest parte of the worlde, as their blasphemous mouthes and abhominable liues declare the same euery where. Wherfore I exhort all men with S. Augustine in this sorte, epist. 99. ad Euodium, therefore let vs holde most firmelye which our faith hath, being confirmed with most grounded authoritye, that Christ dyed and was buried and rose againe the 3. daye, and all other things which are written of him: amongst which also

Ioſ. 24. 15.

Aug. ad Euodium Epist. 99.

also this one is, that he was in hell. And againe, who but an
infidel will deny Christ to haue béen in hell: but because I
know the Papists doth reioyce to sée this schisme in the
Church of England, therefore let them well vnderstond that
it hath alwaies béene so, and so will be vnto the worlds end.
Theophilus called Epiphanius an archheretique. Hierom
thus writeth to S. Augustine in his 9. Epistle, in thy Epi-
stle I haue iudged somethings to be heriticall. And Augu-
stine to Hierome writeth thus, take vpon you the seuerity
of a Christian to correct and amend your worke and to re-
cant. Bonifacius saide that Augustine and other Bishops
of Africa were inspired with the diuel, Clemens Alexan-
drinus. stromatum li. 7. saith, that the Gentiles did thus
vpbraid the Christians, ye Christians disagrée among your
selues, and you haue sects, and albeit all do challenge vnto
themselues the title of christianity, yet one of you doth curse
and condemne the other. Wherefore your religion is not
good, nor came from God: as the Gentiles did vpbraide the
Christians, so now the Papists the Protestants, saying as
the heathen did say in Chrisostoms time, in Act. homil. 3.
the Gentile commeth and saith I would gladly be a Christi-
an, but I know not to whom I may cleaue, what opinion I
may chuse, or what I may preferre: all say, I say the truth.
But as that was no lawfull excuse for the heathen in those
dayes, no more is it for our Papists now in these daies: but
rather because we haue enemies on euery side, they ought
to beléeue that we are the tossed ship of Christs Church, and
we are the souldiours of our Captaine Iesus, which must
fight against all Heretiques and schismatiques: we are the
pure Corne that are so wynowed, and the pure gold ẏ are so
tryed in the furnace of tribulation, we are in the house buil-
ded vpon the rocke, who though beaten with the roaring
waues of heresies, or with the turbulent windes of tempta-
tions, or with the stormy tempests of persecutions, yet we
stand and the Papists do fall, and therfore they should striue
to come vnto vs. As Moses refused the kingdome of Egipt

Hierome ad Auguſt. Epiſt. 9.

Clemens Alexand. ſtromatum li. 7.

Chriſoſt. in Act hom. 3.

for the rebuke of the Children of God, so should they refuse the damned security of the papish Synagogue, to enter into this tossed and militant Church, where great troubles cause great praier, and great praier causeth a great calme, and a great admiration of Christs power is caused by the great calme, and great admiration causeth great thanksgiuing for euer. But what is the cause of these schismes in ỹ Church? Leo in Epiphania ser. 6. sheweth the same; the Diuell is ‘grieued with the calling of the Gentiles, and is vexed with ‘the daylye ruine and destruction of his power: sorrowing ‘therefore that he is forsaken and the true king is worshipped of all men, he layeth snares, and raiseth discentions. As here, so in the 13. of Mathew you may learne who is the author of schismes, Satan: where doth he sowe this wicked seede? in the fielde and Church of the Lord: how dooth he sowe it? he turneth himselfe into an Angell of light, and so do his ministers, alleadging the word of God contrarye to the meaning of the holy Ghoste: why doth he raise discentions? because he seeth himself forsaken and Christ worshipped: when doth he sowe schismes? while the seruants slept. The sleeping therefore of the Ministers is an occasion that schismes are not onely sowen, but are rooted and do growe and fructifie. For this cause saith Chrysostome in Gal. 3. ‘are we made laughing stockes to the Iewes and the Gentiles, while the Church is deuided into a thousand parts? our ‘slothfulnes then causeth 2. great euils in the Church of God, ‘that is schismes to grow, and our selues to be scorned at. Ciprian in his 40. Epistle thus writeth, there is one God, and ‘one Christ, and one Church: an other alter to be made and ‘set vp, or a new priesthode to be made it is impossible: whosoeuer geathereth elsewhere, scattereth. It is adulterous, it ‘is impious, it is sacriligious, whatsoeuer is instituted by ‘mans fury to the breach of Gods diuine disposition: get yee ‘from the contagion of such men, and flee from their speeches ‘as a cancker and pestilence, our Lord hauing premonished ‘and warned before hand, they are blinde leaders of ỹ blinde:

Chrys. in Gal. 3.

Cypria. Epist. 4.

where

where this good Martyr willeth vs to kéep verity in vnitye. And so doth Hillary li. ad Constantium Augustum, perilous and miserable it is, that there are now so many faithes, as wils, and so many doctrines as manners, whiles either faithes are so written as we will, or as we will haue vnderstoode. And whereas according to one God, and one Lord, and one baptisme, there is also one faith: we fal away from that which is the only faith, and whiles moe faithes be made, they begin to come to that, that there is none at all. For we know that sith the Synode of the Nicene assembly there is, nothing else written but the faith, but while there is contention about the wordes, and question of nouelties, and while there is occasion of doubts, while there is complainte of the authors, while there is strife about studies, while there is a difficulty in one consent, while one begin-neth to cry anathema to another, almost no body belongeth to Christ Iesu. Labour therfore for vnity in the faith, stoppe the mouthes of them that preach falsehode and lyes, and that will descant one our faith, and bring in as Hillary saith new faiths either in word or vnderstanding; let not one holde of Paule, and another of Peter, but let vs all holde of Iesus Christ, let vs haue one mouth, minde and faith; then whatsoeuer is planted or watered by vs, God will encrease it: then the Iew by our schismes shall not be hardned, the Papists shall not be made glad, the weake shall not be discouraged, the strong shal not be weakned, then it wil be good and ioyfull for vs as blessed brethren to dwell together in perfect vnity; then our house shall stand, our Citie shall flourishe, our kingdome shall be inuincible, and against our Church the gates of hell shall not preuaile for euer. To all people in generall which are not Ministers, this counsaile I giue with Paul, to be wise vnto sobrietie, and that they read the Scriptures of God not to be authors or arbettours of controuersies, but to encrease their faith, confirme their hope, and to inflame their charity, and to imitate the vertues of the godly: as the chastity of Ioseph, the humility of Moses,

Hilar. li. ad Constantiū Augustum.

ses, the zeale of Dauid, the wisedome of Salomon, the patience of Iob, the obedience of Noami, the repētance of Paul, the renouncing of the world with th'apostles. Let them specially note those places, that breede the hatred of sinne, feare of Gods iudgements, and delight in spirituall cogitations. Let not this disorder continue amongst vs, that the wiues teach their husbands, Children their parents, fools wisemen, the Schollers their Maisters, the shéep their pastor, the people their preacher. Hierome complained in his time in his booke to Paulinus the 6. Chapter, that whereas no man presumed in any occupation to teach that they neuer learned, only saith he the art of Scripture is that which euery man challengeth: this the chatting olde wife, this the doting olde man, this the brabling Sophister, this on euery hand men presume to teach before they learne it. And again some with poise of lofty wordes, deuise of Scripture, matters among women, othersome (fye vpon it) learne of women what to teach men, and least that be not enough, by facilitye of tung, or rather audacity teach that to others, which they vnderstand neuer a whit themselues: to say nothing of such as be of my faculty. Who stepping from secular learning to holy Scriptures, and able to tickle the eares of the multitude with a smoothe tale, think all they speak to be the Lawe of God. In Hieromes time this malady of arrogancye & presumption in diuine matters was grieuous, but now it is almost incurable. Nazianzene in an Oration of his concerning the moderation to be vsed in diuine matters thus writeth: order saith he hath made and bound togither al things, order preserueth earthly and heauenly things, order is to be kept in those things that are endewed with reason and a soule, there is an order in those things that are subiect to our sences, there is order in the Angels, there is order in the moouing of the Starres, their greatnes, their mutuall relation and brightnes; there is order in the times of the yéere, comming and going aptly and distinctly, and mitigating the asperity of the extreames by the moderate quality of the mid-

Hierom ad Paulinum, cap. 6.

Nazians. orat: de moderatione in reb. diui.

die

dle times: there is order in the Elementes whereof our bo-
dies are made: order hath made the firmament roune, hath
vnfolded the aire, poured out the liquid nature and gathered
it into one place, and sendeth out the windes, but not to the
destruction of man hath he sent them: order hath bound the
waters in the Clowdes but doth not holde them there, but
scattereth them comely and equally vpon the face of all the
earth. A little after he addeth, order distinguished vs from
brute beastes, made lawes, giueth honour to vertue, punish-
ment to vice, inuented artes, made marriages, and by ear-
nest loue towards our Children begotten, brought vs from
the rude life to humanity, and that which is greater thē this
terrene and carnall loue, it fasteneth in our minde the loue of
God. For order is the father and safety of all things. Euen
so (saith this diuine writer) order hath appointed in Chur-
ches ỹ some should be Sheep, some pastors, some shouldrule,
others should be vnder ⁊ obey rule, one is an head, another is
a foote, another an hand, another eyes, another some other
member of ỹ body, to the concynnitie ⁊ beauty of the church
and to the vtility both of ỹ subiects ⁊ rulers. And euen as in
our bodyes, though the members be not abrupt or distracted
one from an other, but all that heape is one body made of di-
uers members: yet there is not one force or facultye of all,
although otherwise for the necessitie of beneuolence ⁊ con-
corde, and for the like reason in their vnlike offices al mem-
bers are equally made others helpe. For neither the eye doth
goe but sheweth the way, neither the foote doth see but goeth
and changeth places; neither the tung doth heare, for that is
the office of the eares: neither the eare doth speake, for that
is the function of the tung; and the nostrell is the organe of
those things that are smelled, but the throate tasteth meate,
and the hand is the instruement of giuing and receiuing: but
the minde ruleth all, from whence truely the power of sence
doth come, and whether all the sences do goe and are refer-
red. In like manner standeth the case with vs, that is with
the common bodye of Christ: we are all one bodye in,

Christ

‹ Christ, and euery one of vs are Christs, and all of vs mem-
‹ bers togither. Some haue dominion and rule, some obeye
‹ and are ruled: and albeit there is not the same action of both,
‹ vnlesse a man will saye it is all one to rule and to obeye, yet
‹ both of them are made and ioyned together in ỹ same Christ.
‹ and againe as among them that are vnder, there is found a
‹ great difference, for they differ one from another in learning
‹ and experience, exercise and age: so there is no small diffe-
‹ rence also among the rulers: and sith the spirites of the pro-
‹ phets are subiect to the Prophets, as Paul himselfe doth af-
‹ firme. 1. Cor. 14. 32. There is no cause why any man
‹ should doubt of it. For he saith Ephe. 4. 11. He gaue some
‹ to be Apostles, secondly Prophets, thirdly pastors and doc-
‹ tors: first for the truth, secondly for a shadowe and obscuri-
‹ thy, last of all for the measure and action of diuine vtilitye
‹ and illumination. And the spirite is one truelye, but the gra-
‹ ces are diuers, euen as the conceptacles of the spirite are not
‹ alike. For. 1. Cor. 12. 8. To one is giuen the spirite of wise-
‹ dome and speculation, to another the word of knowledge
‹ and reuealation, to another a sure and vndoubted faith, to an
‹ other workinges of high miracles, to another the giftes of
‹ healings opitulations, that is defences patrocinices and go-
‹ uerments, that is castigation of the flesh, languages, inter-
‹ pretations of tungs: to some more excellent giftes, to others
‹ inferiour giftes according to the quality and proportion of
‹ their faith. This order my bretheren let vs reuerence, defend
‹ and obserue: let one be an eare, let another be a tung, an o-
‹ ther some other thing: let one teach, another learne, an o-
‹ ther work with his owne hands that he may haue to giue
‹ to the needy: let one rule and gouerne the people, let another
‹ by his dutifull ministery obtain the praise of iustice: he that
‹ teacheth let him teach in modesty, for let two or three Pro-
‹ phets speak and that by course, and let one interprete, and if
‹ any thing be reuealed to another that sitteth by, let the first
‹ holde his peace. 1. Cor. 14. 29. 30. He that learneth in obe-
‹ dience, he that giueth in rednes, he that ministreth in cheer-

fulnes

fulnes. Let vs not all vse the function of the tung, which is moste readye and prompt in all: for we be not all Apostles, we be not al prophets, we be not al interpreters. For albeit it is an honourable thing to talke of God, yet is it more honourable to kéep our selues pure vnto God. It is a great and worthye thing to be a teacher, I heare thée: but it is without danger to be a learner. Why dost thou being a Shéep take vpon thée the office of a Pastour? Why dost thou being a foot, take vpon thée to be a head? why dost thou being a Souldiour take vpon thée to be a leader of an armye? why dost thou séek for those great, but doubtful and daungerous gaines of the sea, while thou maist kéepe thy self in safety in the land, albeit with lesse gaine? If thou be a man according vnto Christ, and hast thy sences exercised, and doest shine in the bright light of knowledge, goe to speak the wise- dom of God, I say that wisedome which is preached among the perfect, and which is hidden in mistery, and that in such sorte at length, as if thou shalt get a fit opportunitye, and hast it committed to thy faith. For what hast thou of thy selfe, that thou hast not receiued it? but if thou be tender of age, or of a base or abiect minde, or of weaker strength then that thou art able to wade in higher matters, follow the Corinthians, be content with milke. Why dost thou desire strong meate, which thy members for weaknes can not consume and turne into nourishment? tell me if thou haue any thing better then silence? therefore where it is better to holde thy peace then to speake, be silent. And a little after he saith, if thou dost resemble Moses in vertues, enter also into the Cloude it selfe, and speake to God and heare his voice, and promulgate the Lawe: if thou also be Aaron, ascend together truely, but stand without the Cloude, somewhat nigh. But if thou be Ithamar or Eleazar, or some third from Moses, of the order of the Senatours, and of their number, stand farther off and be content with the third place. But if thou be a lay man or of the baselt sorte, let the hill it selfe

'kéep thée back, which also if any beast touch, he shall be sto-
'ned: tarry beneath and heare the voice onlye, and that after
'thou hast purified thy selfe, and that I may more plentifully
'instruct thée, who did consecrate the Préest? Moses. Who
'was the first that was consecrated? Aaron, who did care for
'the things that pertained vnto God, who was in stéed of the
'voice? Moreouer in the holy places, who might enter but
'one, and that not euer but once a yéer. Heb. 9. Who might
'carry the arke but the Leuytes? 1. Leuit. 15. And they as
'they were appointed, for some were of a high office, some of
'a lower as euery one was worthye, and because that ought
'to be kept, it was appointed also, who should kéepe it euerie
'way: for some should kéep one side, some an other side, nei-
ther should any thing remaine indistincted or disordered in
their smallest matters. Marke good Reader, what is ỹ con-
clusion of this swéet discourse, for it toucheth most nérelye
'our disordered Martinists, but we if we haue gotten a little
'glory and excellency of name, and haue learned two or thrée
'words of Scripture, not often but by chaunce, and these vn-
'skilfully and ill couched together; by and by we furiously re-
'bell against Moses, and followe the importune contumelye
'and impiety of Dathan and Abiram: whose contumelye I
'beséech you let vs flée, and let vs flée their madnes, least we
be ouerthrowne with the same punishments. Nazianzene
affirmeth that order is beautifull in naturall thinges in sen-
sible and in reasonable, but more beautifull in houses, Cit-
ties and common weales, but most beautifull in the house
and Church of God. For God is not the God of confusion
but of order. 1. Cor. 14, 33. And for this cause all thinges in
1. Cor. 14. 33. the Church must be done in order. 1, Cor. 14. 40. Take a-
1. Cor 14. 40. way order from naturall things, all thinges would come to
annihilation, take away order from men and we become
brutish: but take away order from Christian men, and they
become very diuels. In these last and dangerous times like
beastes voide of reason we despise gouerment, and like diuels

that

that haue come out of the horrible pit of shameles confusion, we ouerthrowe all the orders which are established in the Church of England. Obedience by the word of God is a sacrifice, but we holde it to be a superstitious yoke. S. Paul sayeth we should obey, not for feare of wrath but for conscience: but now a daies they are accounted the holyest men, which haue no conscience, and dow stubbornlye resist all the orders of the Church, and desperately continue in their confused disobedience, euery man will be a head, no man a foote, euery man a tung, no man a eare: S. Iames saith we should be slow to speak and swift to heare: but we haue peruerted his words in our deeds, and are slowe to heare and swifte to speake against Prince and Ministers. And euen as the Donatists wrote against Augustine in his time, and the Catharoi against Ciprian in his time, and as the Pharasies withstode our Sauiour and his Apostles in their time: so are the Martinistes now bent against the Church of God and Ministers in our time. For as their hart is full of enuy, so their tung is as keene as a ralour, as sharpe as a Sword, as hotte as coles, as venymous as vipers, and as they are swift to speak, without number, waight or measure of their words, so are they slowe to heare: for they will not heare the voice of the charmer, charme he neuer so wiselye. Of these men Gregory Nazianzene in the place before quoted, saith very well: it is a shame truelye when thou dooste embrace not magnificence but baseness in thy apparrell and diet, and to pretend humilitye in the hardnes of thy knees, in thy fastings and watchings, and in the asperitye of thy bed being laide in the ground, and in thy labours, and in al manner of pyning and subduing thy body: and to challenge to thy selfe a principalitye and tirannye in diuine disputations, neither to yéeld to any man, but to aduance your self aboue the Preachers of the Law, where humility hath not only glory but also securitye. What then? will some of them which, are of a hotte spirite obiect: dooste thou by this Oration for-

Ob. «bid to talke of God? what shall we talke off? or how thinke «you of this place? his praise shall euer be in his mouth. Psal. «33. I will blesse the Lord alwaies. Psal. 29. My throate «shal meditate on his truth, and beholde I haue not forbid my «lippes: and so will bring many testimonies meditated and

Sol. «quoted to that purpose. To whome I answere gentlye and «without bitternes of minde, that hereby we may teach al«so the moderation of the minde. I do not exhorte a wise man «to silence. but I studye to feare thee from stubborne conten«tion: neither do I bid thee to suppresse or hide the truth, but «I forbid thee that thou teach not besides Lawe. For I my «selfe do professe my selfe to be a cheese man among them «which praise wisedome and learning, and either do spend or «desire to spend their times in holy Sermons and sacred stu«dies, and God graunt that I neuer be turned awaye from «this busines, least of wisedome it selfe I be pronounced a «wretch and an vnhappy man, because I haue despised lear«ning and wisedome. In the mean season I auoide the excesse «and do bridle the vnsatiable desire of man and am so minded, «that if I could not auoide both faults and kéep a mediocrity, «I had leyffer be to slowe then a busie body, or to fearful ra«ther then to bolde or rash. He addeth shortly after, holde fast «those words, in the which thou hast béene instructed in thy «infancy, commit the care of reasoning and disputation to the «learned: it is inough for thee to holde fast the foundation, let «a wise maister builder build vpon it: it is sufficient for thee «to strengthen thy hart with bread, leaue dainty dishes to the «rich and wealthye. No sober or wise man will accuse thee if «thou furnish not thy supper with liberall and bountiful fare. «But if thou wilt not set bread, or giue a cup of water to the «Disciple of Christ. Mat. 10. Or to any other when thou art «able, then art thou iustly and worthily condemned also. Be «not swift in thy words saith the wise man. Eccle. 5. And be«ing more compare not thy selfe with the rich, & affect not to «be wiser thē the wise. It is a poynt of wisedom to know thy-

self, and not to be immoderately proud: and so to be affected, as the voices who whē they are strained too high, by reson of the immoderatiō they do altogither faint. Thus this auntiēt father perswaded the people of God to a moderation in his time, that knowledge might not make them proud: for pride is the cause of singularitye, singularitye breedeth schismes, schismes disorder, disorder confusion. God saith in the 4. Ephe. that he hath made us Pastors and Doctors: hereby it is manifest that we are not the ordering or appointment of man, nor of angel, but of God himself. How dare euery man then being scarse skilfull in his owne mistery, take vpon him our office being in dignety the highest, in labours the painefullest, in disposing the wisest, and in abusing the most daungerous function of the worlde. Meate is common vnto all, but none can dresse it so well as Cookes: Cloth is common vnto all, but none know good and bad cloth so well as the Cloth maker: a sword is necessarye, but none can vse it so well, as a skilfull maister of defence: so ý word of God is to be read of all, but the desciding of controuersies pertaine to the learned ministers. If the vnlearned attempt to do this, with the good meat of the word of God they may surfeyte, and taking this sworde by the pointe foolishlye, when they should discreetely take holde by the hyltes, they may hurte themselues vnrecouerably. For languishing about questions, 1. Tim. 4. They are euer learning and neuer comming to knowledge: 2. Tim. 3. 7. And as Peter saith, 2. Pet. 3. 16. Being vnlearned and vnstable peruert the Scriptures to their own damnation. The Lord graunt we may reade the Scriptures to our edification and amendment of life. And touching the vnsearchable misteries of our faith, to beleeue them without questioning or doubting. For as Athanasius saith in his Booke of the incarnation of the word, to teach all things exactly few men can, but to kéep the faith all men are bound. To the aduersaries of this doctrine, I saye with Gregory Nazianzene in the place so often alleadged; and

Athana. de incarnat. verbi.

‹ peraduenture some of vs (which is lamentable) do not vn-
‹ derstand, how of God commeth euery good cogitation, word
‹ and action, and not only of good men, but also almost of all
‹ men, who being slowe Iudges of our own affaires, yet not-
‹ withstanding in other mens matters we spéedilye take a
‹ sharpe censure, and rather we impute great faults to others,
‹ then smal to our selues: and albeit they themselues are more
‹ rude and vnlearned then we are, yet rather will they lay v-
‹ pon vs the fault of impiety, then to accuse their owne igno-
‹ rance. This I knowe will be my reward for this worke,
which the knower of all hartes knoweth I haue compiled
for his glory, and for the vnity of the Church. I shall rather
be iudged of aduersaries impious, and with me Fox, Bec-
con, Nowell, Martyr, and all the Fathers before alleadged,
then they will account themselues ignorant. Therefore to
staye their rash iudgement, Gregory thus counsaileth them;
Greg. ‹ If thou burne in such an immoderate and insatiable desire of
‹ disputation, that thou canst not staye or represse thy disease,
‹ meditate those things, be conuersant in these things, poure
‹ out thy ambition on these things wherein is no danger: and
‹ if thou refuse this and cannot bridle thy tung, nor breake or
‹ suppresse the violence of thy minde, but thou mindest to rage
‹ and to be mad, and wilt not giue place to the angels, and
‹ wilt arise higher then it is for thy profite: at the least com-
‹ maund thy selfe this, that thou condemne not thy brother,
‹ but rather shew héer a token of humility; héere to thy no de-
‹ triment preferre thy brother before thée, where to condemne
‹ and despise thy brother, is nothing else but to eiect and cast
‹ him out from Christ and only hope, and to rot out the secret
‹ wheat, wheate better then thy selfe with the cockle. This I
‹ say is Nazianzenes Counsell, and not only his but Paules.
Rom. 14.10 Rom. 14.10. And Christs counsell, Luk. 6.37. If the coun-
Luk. 6.37. saile of these can not staye rash censuring, but some as they
haue boasted will answere this treatise, and that within
fourtéene dayes: if they will leaue lying to the Papists, rai-

ling

ling to scoldes, iesting to Stagers, and cursed speaking to the Diuel; I wil be the man which by the aid of my God will be ready with al moderation to answere them, and that in such time also, as I hope they shal haue no iust cause to complaine of any slacknes. The almighty God the giuer of all grace so lighten vs in the reading of his word, that we may vnderstand it, and so vnderstand it, that we may loue it; and so loue it, that we may kéep it; and so kéep the word, that we may kéep the faith: and stedfastly beléeue that Christ was borne for our purification, taught vs for our edification, dyed for our purgation, was buried for our mortification, descended into hell for our reconciliation, rose againe for our iustification, and ascended into heauen for our sanctification, and shal come againe in power for our glorification, and therefore blessing, glory, wisedome, thanke-sgiuing, honor, might and power, be ascribed vnto our God for euer. Amen. Caluin de fide. ca. 7.

THis Sermon being preached at Chippingham in Wiltesse, the 28. of February 1589. And deliuered vp in writing to M. Wisedome Minister: was answered by one Alexander Huns Schoolemaister of Bath, whose answere wholy followeth, with a replye of the Author, wherby the truth of this controuersie doth more plainely appeer.

¶ *The reply of Adam Hill Minister,* to an answere made by Alexander *Humes, to a Sermon preached at Chippenham* in Wiltes the 28. day of February, 1589. of the descending of Christ into Hell.

Humes. Sectio prima.

IT fell out vpon some occasions, that I was with a freend not farre from *Chippenham*, the day before you preached there. As I was preparing to returne, word came to my friend that you had certified *M. Chalfoult* of your intent the day following, to defende that which he had spoken against *M. Wisedome* that day sennight before, concerning the descension of Christ into hell: wherefore my friend wrought me to stay, to heare what could be sayd for a matter, that both he and I did thinke to haue no great probabilitie. I did so, and it repenteth me not, for there I heard some thing which otherwise I might not haue thought vpon. And I was strengthned in the truth, because I proued that which I many times heard, that wit and eloquence was not able to shake it. Wherefore I haue not thought it amisse to write these few lines vnto you, eyther to winne you to vs, or to winne some better reasons from you, to bring me to you. I am not maryed to mine opinion, but if any man can bring me better proofe, I am content to yeeld. I hope the same of you, for you told me so in the pulpit,

where the toong ſhould wait vpon the hart, and ſpeake his affections. As yet your reaſons confirmed mee and the reſt of mine opinion, rather then confuted vs.

Hill.

In the entraunce of your aunſwere, you haue told two vntruthes vpon vntrue report. The one, that I certified M. Chalfoult of mine intent, which is not ſo, for neither by meſſenger nor letter did I euer ſend to M. Chalfoult. The other is, where you auouch that I would make an Apology of M. Chalfoults ſayings againſt M. Wiſedome, which God knoweth was neuer my meaning: for firſt, I neuer knew what he had ſayd in that controuerſy, till the morning I preached. Secondly, I did alwayes loue and honor M. Wiſedome, but M. Chalfoult till that morning I was not acquainted withall. Thirdly, hearing a ſtrife reuiued of that matter which was not long before quieted in Sarum by the laſt Biſhop, now Archbiſhop of Yorke, and being requeſted to deliuer my iudgement in the matter, not by M. Chalfoult, but by one Richard Woodlands, to ſet vnity betwixt my brethren, and not to warre againſt M. Wiſedome: in the feare of God, and not to pleaſe you or your friend or any other man, I layd downe my iudgement, and gaue vp my Sermon in writing to M. Wiſedome, crauing an anſwere to the whole, and not to ſome part of it. Now you haue made an anſwere to ſome, how truly it ſhall appeare: and, other things you haue left vnanſwered, for what cauſe, let the reader iudge. In the end, you charge me with wit, which is ſmall, with eloquence, which is none, and with my promiſe, which I will keepe moſt willinglie, hoping that you will keepe yours.

Humes. Sectio. 2.

Wherefore to grow to the matter, I ſee no cauſe why you ſhould thinke better of *Auguſtine* and *Ierome*, then of

of *Beza* and *Caluine*, for they were all but men, and they which now are old, were ſometimes new. They had no better warrant of Gods ſpirit than theſe: and errors in thoſe dayes were ſo thicke ſowen, that there grew darnell in the beſt fieldes, euen of them whome wee moſt admire. I ſpeake not this to diſcredit the Fathers, but to proue that they were no Gods. They were no doubt the good inſtruments of our louing God, to maintaine his truth againſt his enemies, but they were but men: you can not deny, but the beſt of them had his ſteynes, and muſt confeſſe, that God is infinitely wiſe, who did before hand ordaine it, leaſt we might honor them for Gods, and ſet their writings in the place of his eternall word, whereof one iot ſhall not paſſe, though heauen and earth periſh.

Hill.

Two arguments you make againſt Auguſtine and Ierome. The one is, they had errors, and therefore their interpretation not to be admitted. The other is, the time wherein they liued was corrupt, and for that cauſe they are not to be alledged in a controuerſy of Diuinitie. The ſame argument I make againſt all new writers. All new writers haue errors, and they liue in a moſt corrupt time, wherein (as Chriſt ſaith) ſhall be many falſe Prophets, and many falſe Chriſts, to deceiue the very elect if it were poſſible, Math. 24. 24. Therefore becauſe men are vaine, and the time corrupt, we muſt beleeue no man. You argue *ab accidente ad ſubiectum*. For Auguſtine and Ierome to erre it is an accident, but the ſubſtance of all Fathers is to beget men in the word of truth, 1. Cor. 4. 15. And for this cauſe Auguſtine himſelfe willeth vs not to beleeue him, vnleſſe he bring the word of God. Truly (ſayth Auguſtine) I do deſire not only a godly reader, but a free corrector in all my writings, eſpecially in thoſe things where there is great

‹ doubt: but as I will not haue him to be geuen vnto me, so ‹ I will not haue him to be giuen to himselfe: let him not loue ‹ me more then the Catholike faith. As I say to him, beléeue ‹ not my sayings as Canonicall Scriptures, but beléeue stedfastly when thou hast found that which thou beléeuedst not, ‹ but beléeue not firmely that which thou hast not séene out ‹ of Gods word. So I say to him do not correct my writings ‹ by thine owne opinion, or of contention, but by the word of ‹ God, & by the reason thereof vncontrouleable. And against Cresconius the Grammarian he thus writeth, *lib. 2. cap.* ‹ *32.* I am not moued with the authoritie of this epistle, but ‹ I consider them out of the Canonicall bookes, and if they a- ‹ gree with the word of God, I receiue them with praise, if ‹ they disagree, I refuse them with peace. The like he hath *Epist. 3.* and *Epist. 112.* And Ierome *ad Theoph.* is of the ‹ same iudgement. I knowe that I esteeme otherwise the ‹ Apostles, and otherwise other interpreters: these men ‹ speake truth alwayes, these men in some things do erre ‹ sometime. These Fathers themselues confesse themselues to be but men, and will vs to beléeue them no farther then they agree with Gods word. Therefore they building vpon Christ aswell as your new, ought to be beléeued rather in this point than they: for what they wrote in this controuersy, the same did all other godly Interpreters both Greek and Latin, hauing a good warrant from Gods word. But those of your side write contrary to Gods word, to the auncient Fathers, yea and contrary to the new Fathers, namely, Luther, Seleccer, Chytræus, Pomeran, Aepinus, Lucas Lossius, Alesius, Aretius, Peter Martyr, M. Fox, and M. Nowell. Therefore because Augustine and Ierome agree both with the old and new writers, and especially with the word of God, I like better of them, teaching the affirmatiue, then of any other labouring to proue the negatiue. To end therefore, you must note this, that all sayings of the Fathers, either they are demonstratiue out of the Scriptures, and then they are the voyce of God: or else probable,

and

and theſe are the voice of man: or elſe falſe, and then they are the voyce of the Serpent.

Humes. Sectio tertia.

Their weakenes is no where more apparant, then in this matter that we haue now in hand: for *Ierome* ioyneth his opinion herein with a palpable error, that Chriſt deſcended to deliuer the Fathers which to that day had bin in priſon. *Auguſtine* is not far behinde him, who though he confeſſeth that the Fathers were in ioy with *Abraham* and *Lazarus*, yet after ſome long diſputatiō whether he did deliuer all or ſome, and why theſe more then thoſe? at length he concludeth, that he did deliuer whom he himſelfe thought good. For after that they had once conceaued that he deſcended into Hell, there followed (which could not chooſe) many inconueniences. There was not one of them dreamed that which you auouch, that he deſcended into hell, there to triumph or bind the diuels, or to augmēt their ſorrows, by ſhewing them from what grace they had fallen.

Hill.

You write that Ierome & Auguſtine did hold a palpable error, that is, that Chriſt deſcended to deliuer the Fathers. I hope you will not deny, but the Fathers haue their deliuerance by Chriſt from hell, therefore by the merits and works of Chriſt, who I am ſure conquered both death and hell. Therefore where you proue that Auguſtine & Ierome do erre, I will leaue them as I ſaid before, but wherein they ſpeake the truth, I will praiſe God for them. But let vs ſee how many wayes the ſcripture may be corrupted, that is, by adding, altring, and diminiſhing. Eue in the third Chap. of Geneſis taught all her childrē ſo to do: for in the 3. verſe thus ſhe ſaith, But of the fruit of the tree which is in the midſt of the gardē, God hath ſaid ye ſhal not eate

The ſcripture is corrupted by 3. meanes.

of it, neither ſhall ye touch it leaſt ye dye. Firſt, ſhe changeth the woꝛd of God, foꝛ God ſayth Gen. 2. 17. of the tree of knowledge of good and euill thou ſhalt not eate. Thoſe woꝛds (of the tree of knowledge of good and euill) ſhe changeth, & putteth in foꝛ them (in the midſt of the garden.) Farther God ſaid, they ſhould not eate of it, ſhe added (that they might not touch it.) God ſaid they ſhould ſurely dye, Eue ſaid (leaſt we dye) heere ſhe diminiſhed the ſcriptures. If then the Fathers haue added to the ſcriptures, that the Fathers were ſet out of hell, there I leaue them. And if you change hell into graue, as you doo in the 16. Pſal, & Act. 2. I will leaue you alſo: foꝛ I ſtande not vpon mens ſayings, but vpon the woꝛd of God. But where you boldly affirme that not one of the Fathers haue deemed that which I ſay, you ſhewe your ſelfe either to be malicious in hiding the truth, oꝛ elſe ſo ignoꝛant, that you haue not read the Fathers: foꝛ diuers both old and newe are of my iudgement. Ambroſe on the fourth Chapter of the Epheſians thus writeth. Chriſt thereforꝛe comming downe from heauen into the earth, was boꝛne a man, afterward he died, and deſcended into hell, from whence riſing the third day, he ſhewed death vanquiſhed to euery creature. Auguſtine *de tempore* in his 137. ſermon, and in his third ſermon of the reſurrection, thus ſayth: Hell did reſtoꝛe him as a conquerour, and the Heauens did receaue him as a triumpher. And in his ſecond ſermon he ſaith thus. Behold, you haue heard what our defender the God of vengeance is ſaid to haue done freely. Foꝛ after that he was exalted, that is, was hanged of the Iewes on the croſſe, that I may touch theſe things briefely, aſſoone as he had giuen vp the ghoſt, the ſoule vnited to the deuinitie, deſcended into the bottome of hell: and when he had touched the band of darkeneſſe as a fearefull and glorious ſpoyler, the wicked and helliſh Legions were afrayde, and trembling, began to enquire, ſaying, Who is this dreadfull and glorious man? Euſebius writing of the reſurrection of our Sauiour, hath the lyke: We muſt

knowe

knowe that in the selfe same houre wherein our Sauiour bowing his head gaue vp the ghost, his body béeing left in the graue, his Soule with the Diuinitie went downe to triumph ouer Hell. Fulgentius writing to King Thrasymund in his third booke and eight Chapter, not dreaming but well aduised, thus writeth: The true humanitie of the Sonne of God neyther was wholie in the graue, nor wholie in Hell, but in the Sepulcher he lay dead according to his true flesh, but in his Soule descended into Hell. In his Soule he returned to the flesh which lay in the Sepulcher, but in respect of the Deuinitie, which neyther is holden in place, nor limited by bond, he was wholie in the graue with his flesh, and wholie with his Soule in Hell. And by this meanes was fully euery where Christ, because God was not seperated from the humanitie which he had assumpted, which was both with his Soule in Hell, that from Hell his Soule might returne a Conquerresse, and was with his flesh, that by reason of his spéedie resurrection, it might not be corrupted. I haue héere alleaged the olde which disprowe your assertion, for all these accord with mée. Now to these will I adde also the iudgements of some newe Writers. Mollerus a very learned Minister of Germany, on the 16. Psalme, thus teacheth: Christ would shewe his victorie in a certaine sort ouer the Diuells to strike perpetuall terrors into them, and to take away from vs the feare of their tyrannie. To this agréeth Musculus on the sirtie and eight Psalme. This GOD, which was in Christ, reconciling the world to himselfe, first descended into the lowest partes of the earth, then he led captiuitie captiue, and not only wée are deliuered from the captiuitie of Satan, sinne, and damnation, but also triumphing ouer them as Tyrants, he hath ascended aboue all heauens to fulfill all things. The same learned Father interpreting the second Chapter of the Colossians, thus hath: There are some that be perswaded it is an absurditie, if it be sayd that Christ did triumph ouer,

the

« the principalities and powers, but if all these things be at-
« tributed to God the Father, that he did them with Christ,
« and in Christ, we may truly reade heere, triumphing ouer
« them in his owne person. In like sort doth Hemingius
expounde this place in the second Chapter of the Coloss-
« sians: As by his death he conflicted with the Diuell on the
« Crosse, so by his glorious descending into Hell, Resurrec-
« tion, and Ascention, he triumphed, as it is Ephes. 4.
« leauing his Crosse lift vp as a monument of his victorie. So
doth M. Fox vnderstand this place in a booke which hee
hath written, entituled, *Christus triumphans*. Therefore
in this behalfe you haue tolde a manifest vntruth, where-
fore I shall thinke you will scarce haue care to set forth
the truth of God, when you will presumptuously vtter
such an vntruth, which may be reproued by so many
and honourable witnesses. Farther, heere you leaue
out at your pleasure two other endes of Christs descen-
ding into Hell, which I taught in my Sermon: the
one is, the manifestation of his death, the other is, our
deliuerance from Hell. Playne dealing ought to be in this
case, and therefore I expect it at your hands.

Humes. Sectio. 4.

But if you will see how doubtfull *Augustine* was in this point, I pray you reade his 99. Epistle to *Euodius*, where you shall finde many his doubts and almost no other thing affyrmed for certaintie, but only that hee doubteth not that Christ went to Hell, building vpon the wordes of the Prophet *Dauid*, and the Apostle Saint *Peter*: *Thou wilt not leaue my Soule in Hell, nor suffer thy holie one to see corruption*. Where I can not choose but wonder what should moue so worthy a wit, and so learned followers of him, seing it is apparant that the word doth signifie aswell the sorrowes of hell, as the place of hell in the scripture to passe by that significatiō

of

of the word, which the whole church of Chriſt cõfeſſeth to be true, that our Sauiour did ſuffer vpon the Croſſe whole torments of hell for our redemption, and to fall vpon that ſignification which hath ſlender proofe, and led them iuto ſuch ſtreites as *Auguſtine* himſelfe cannot eſcape. Whoſoeuer doubteth that the name of hell is vſed in the Scripture, for thoſe ſorrowes let him read that of 1. Samuel 2.6. *The Lord killeth and maketh aliue, he caſteth downe to hell and bringeth vp againe.* Or that of Dauid Pſal. 30.3. *Thou haſt brought my ſoule out of Hell.* Or that of Ionas 2.2. *I haue called to thee out of the bowels of hell.* And many other places, where the woord can not ſignifie the pit of hell, whence there is no redemption, but the ſorrowes of hell which the Saintes of God did ſuffer in this life. Now ſeeing this is ſo, I would fain know of you (good M. Hill) why we may not more ſafely take the woord Hell in that ſignification, which you cannot deny, then you in that ſignification, which the better parte of Chriſtians do take to be falſe. For that Chriſt deſcended into the pit of the damned, it hath no other warrant out of the woord, but ſuch as is builded vpon a woord of a double ſignification, which ſtandeth at the curteſie of the reader to take it as to him ſhall ſeeme probable.

Hill.

Heere you confeſſe that Auguſtine doubteth, and yet you ſay that in the matter in controuerſie betweene you and me he doubteth not, but proueth it by the Apoſtolicall and prophetical teſtimonies: for he willeth vs to hold it *firmiſſima fide*, with a moſt firme faith, and faith that none but an Infidell will deny it. He doubteth whether the Fathers were in hell, or whether they were conuerted in hell by Chriſts preaching, as ſome did affirme vntruly, and many ſuch like thinges, little or nothing appertaining to the queſtion we

haue in hand. But ad Dardanũ. he doubteth not. Fo.3.col. 272. Fo.10.col.1410. Fo.3.col.213.& 702. Fo.6.788. Fo.10.899.989. In all these places and in many other he telleth without doubting, that he descended into hell, and the end why. To strike a terror into the diuels, and to triumph ouer them: It pleaseth you to make your selfe merry with S. Augustines infirmity, I pray God you will with Saint Augustine acknowledge your owne, which by and by shal be laide before you. You wonder at S. Augustine, but we wonder at your teachers and you, for you confesse S. Augustine to builde vpon Dauid and Peter, and yet you labour to ouerthrow this building, how deceitfullye it shall now appeare. You say that hell signifieth the sorrowes of hell, sometime I graunt it doth: Hereupon you make this argument: sometime it signifieth the sorrowes of hell, therfore it doth so in the 16. Psalme. I deny your argumẽt, and that you haue spoken an vntruth, the holy Ghoste by Peters mouth shalbe a witnes against you. For you say it is spoken of the sorrowes which Christ suffered vpon the crosse, Peter saith it is spoken of the resurrection: and in the resurrection I am sure Christ suffred no tormentes or sorrowes. Peters interpretation is thus, Act. 2. 32. He knowing this before spake of the resurrection of Christ, that his soule should not be left in hell, neither his flesh to see corruption. Now then here is an answere to your demaund: these words are spoken of the resurrection, a matter of ioy and not of torments, for Dauid saith in the person of Christ, Therefore did my hart reioyce, and my tung was glad. And moreouer also my flesh shal rest in hope. If Christ at this time did reioyce, how was he sorrowfull? if he were glad, how was he tormented? if he did rest in hope, how was it true also that he was afflicted with torments? And here you vtter another vntruth, that Christ did suffer his whole torments on the crosse, which is most vntrue: for he suffered some in the Garden, when he said, Math. 26. 38. My soule is heauye vnto death. And some in Caiphas

house,

house, and some vnder Pilat: but all his torments and sorrowes were ended on the crosse, which I think you would haue said. Last of all the words of the text that commeth after, aswell as the words going before do proue, that it cannot be spoken of Christs sorrowes, for they are these. Thou shalt shew me the path of life, in thy presence is the fulnes of ioy, and at thy right hand are pleasures for euermore. Sith then Dauid both before and after maketh mention of ioy and pleasures for euermore, and as Peter saith these words proue the resurrection of Christ: I maruaile how you dare to contradict the meaning of the holy Ghoste. You speake not now contrary to Augustine, or Ambrose, or Hill, but contrary to Dauid and Peter themselues: you boast your selues to be the best Christians, but I shal hardly beléeue you are better Christians then Dauid and Peter. In the conclusion you vtter blasphemy, for *Sheol* being taken sometime for the sorrowes of hell, and sometime for the place of hell, you say it standeth at the curtesie of the reader, to take it as to him shall séeme probable. Are Gods words to be interpreted after our pleasure? Hillary was of a better minde: he saide as God was the author of the Scriptures, so God must be the Interpreter: he opened the wittes of the Desciples going to Emaus, so let vs pray that he may open our wittes that we may perfectlye vnderstand the Scriptures.

Humes Sectio 5.

That he neuer was there, what better proofe would a man aske then Christs own woords? Luc. 23.46. *Father into thy hands I commend my spirite.* And in another place Luk. 23.43. *This day shalt thou be with me in Paradice.* Where it is a world to see how men of your side do trouble themselues to put out this candle. First you say that the place *Into thy hands I commend my spirite*, was borrowed of Dauid, and must be spoken of Christ in that

ſence as Dauid did vſe it before him. This we confeſſe and gather hereupon, that Chriſts ſoule did no more deſcend into hel then Dauids did: but ſay you his ſoule did not ſtraite way aſcend into heauen, for he liued many yeeres after. That maketh not to the queſtion when his ſoule went to heauen, but whether his ſoule which was ſtill in the hands of God, euer went to hell, proue this and we will giue you the goale. As for Dauid he hauing deuoured heauen in hope, did not doubt to ſpeake that in the preſent time which he was ſure would come to paſſe ſhortly. Furthermore ſeeing Dauid was a figure of Chriſt, and ſpake many thinges of himſelfe in Chriſts perſon, (which were more agreeable with the thing figured then with the figure) you muſt think that theſe wordes were ſpoken of Chriſt, who was ſtraite way to cõmend his ſoule with theſe words vnto his Father. Wherfore if you will anſwere this place, you muſt bring proof out of the Scriptures, that he which meanes to go to hell, doth vſe to commend his ſoule into the handes of God, or els you ſhal neuer be able to darken the light of this Sonne without any cloud of Sophiſtry.

Hill.

Indéede if theſe wordes were ſpoken in the preſent time, ſome ſhew of truth were in your words, but in the Gréeke they are in ỹ future tence, πάτερ εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου Father into thy hands I wil cõmit my ſpirite. Now your argument is thus: Chriſt commended his ſoule vnto his Father, *ergo* immediatlye he went not downe to hell. Héere is more in your concluſion then is in your premiſes. You may conclude his ſoule went to heauen. But not immediatly: for it went to hell as I haue proued before, for hell in the 16. Pſalme, doth not ſignifie the ſorrowes of hel, but the ptace as I haue confirmed already. Therefore it is better to tranſlate I will commend, then I doo commend, as

Criticiſm

as Stepanus on this place noteth. Paule ſayth Eph. 4. and 10. verſe, Now in that he aſcended, what is it but that he firſt deſcended into the loweſt parts of the earth. He that deſcended is euen the ſame that aſcended farre aboue all heauens, to fulfill all things. Now if the ſame Chriſt did firſt deſcend which did aſcend, then he deſcended in ſoule and body, as he aſcended in ſoule and body. For both theſe muſt be effected in a wonderfull maner, for they are reconed by Salomon amongſt the moſt ſtupendious works of the Sonne of God. Prou. 30. 4. Who hath aſcended vp to heauen, & deſcended? who hath gathered the winde together in his fyſt? who hath eſtabliſhed all the ends of the world? By this ſcripture I inferre, that to aſcend and deſcend are as miraculous works as to create & gouern the world. But if the ſoule of Chriſt did go to heauen immediatly as you affirme contrary to this text, then the deſcending of Chriſt had not bin ſo maruelous as his aſcending. Beſides, as you after alleage, there is but one aſcending, but if Chriſts ſoule firſt went to heauen, and then his body, then were there two aſcenſions. But euen as Chriſt was but once borne and once dyed and was once buried and once roſe from the dead, and but once commeth into iudgement: ſo as Cyprian ſaith in his Sermon of the aſcending of Chriſt, Chriſt did once deſcend into hell, they ſhall ſée God no more, on the croſſe, nor they that are damned in hell. Wherefore, may it pleaſe you to accept the iudgement of Athanaſius a Grécke Father, and a man perſecuted for the truths ſake by the Arrians, he in his Créede ſaith thus, who ſuffred for our ſaluation, and deſcended into hell. And interpreting the third Chapter of the firſt Epiſtle to the Corinthians, he writeth, Satan was enuious againſt our Sauiour, for he killed him, not knowing that it would make againſt himſelf, for Chriſt after his croſſe going downe into hell, hath vãquiſhed death, & becauſe he knew not ſinne, he could not be holden of death. Thus you ſée, that not only Hill, Auguſtine & Ierome do ſay, that Chriſt after he had vttered theſe words (into thy

hands I will commend my spirit) but Athanasius a greeke father, who better then you, vnderstood the meaning of these words. Therefore it is a wonder to see how those of your side labour to extinguish this euerlasting light of Gods truth, and set vp a consuming candle of your owne making. Where you teach that Christs Soule did no more descend into hell then Dauids did, therein you are deceaued, for Christ was to deliuer vs from hell and Dauid also: wherefore if Christs soule had not gone to hell, Dauids must, and mine and yours. And for this cause as you say they are true in Christ figured, but not in Dauid the figure. And heere vpon Peter thus reasoneth, that they could not be true in Dauid. For Christs soule was in hell, and yet not tormented, and his body in the graue, but not corrupted. Whereas Dauids body saw corruptiõ, and if his soule had gone to hell it had found no redemption. Therefore to be in graue and returne without corruption, and to be in hell and returne with conquest of the diuell, were two peculiar things to the Sonne of God, and not to any other of the sonnes of men. And heere you vtter an other blasphemy that Christs soule had no other prerogatiue then Dauids soule, for by ỹ same reason you may argue that Christs body had no greater prerogatiue then Dauids body, for as this is false, so is the other. For as Athanasius saith in his booke of the incarnation of the word, Death could not preuaile on the humane soule of Christ to tye him there, neither corruption inuading his body by tiranny could shew her force on him to putrefaction, as things not well seene vnto, for to thinke so of him, so, were a wicked thing: for euen as Adam had a double punishment inflicted on him for his disobedience, the one was on his body, earth thou art, and to earth thou shalt returne, and so by this decree the body of the Lord departed vnto the earth: but to the soule he said, Thou shalt dye the death. Hereof it cõmeth to passe that man is deuided into 2. parts, and is condemned to depart to 2. places, and therfore it was necessary that the selfesame Iudge which had made this decree,

Dauids soul not into Hades as did Christs

Yet it went into Hades & found Redemption

free, that he by himſelfe being vnder the colour of a condemned man, ſhould free from that ſentence all beléeuers. Héere, you ſée by this learned Father, that Chriſts ſoule went to hell to deliuer our ſoules from hell, and his body to the graue to deliuer vs from death, and by this meanes both body and ſoule perſonally and not potentially (as you teach) working our deliuerance from death & hell, haue thoſe prerogatiues which Dauids ſoule and body had not. And for this conſideration though the one was in the graue, & the other in hell, yet both were in the hands of the Lord. Héere then we muſt learne what the hands of the Lord do ſignifie. Sometime the hand of God doth ſignifie the Sonne of God, Pſal. 144. 7. Send thy hand from aboue. Sometime it ſignifieth the power of God, Pſalm. 136. 12. With a mighty hand, and outſtretched arme. Thirdly the bountifulnes of God, Pſal. 145. Thou openeſt thy hand, and filleſt euery liuing thing with thy bleſsing. Fourthly it ſignifieth conſolation, Ezec. 3. 22. The hand of the Lord was with me comforting me. Fiftly grace, Pſalm. 118. 16. The right hand of the Lord hath done valiantly. Sixtly it ſignifieth the gift of prophecie, Ezec. 8. 1. The hand of the Lord fell there vpon me. Seuenthly mercy, Pſal. 37. 24. Though he fall he ſhal not be caſt off, for the Lord putteth vnder his hand. Eightly the protection of the Lord, Pſal. 31. 15. My times are in thy hand. Ninthly the aide of the Lord, Pſal. 74. 11. Why withdraweſt thou thy hand. Tenthly the punishment of the Lord, Iob. 19. 21. Haue pity on me (o yee my friends) for the hand of the Lord hath touched me. Laſtly it ſignifieth the gouernment of the Lord, Pſal. 95. 4. In his hand are all the corners of the earth. This place therefore muſt néedes haue this conſtruction, into thy conſolation, mercy, protection and gouernment, I will commende my ſoule. I hope you your ſelfe commende your ſoule into the hands of God euery day, but yet you minde not to goe to heauen immediatly. So ſaid Dauid, Pſal. 30. 5. Into thine hands I commende my ſpirit, but

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he went not to heauen in many yeares after, neither did Christ ascend into heauen in many dayes after, but went downe to hell, where it was in the protection and gouernment of the Godhead, which as you confesse descended into hell. For as we being in the damned world, are in the protection and hand of the highest, so Christ being in the place of the damned, after a wonderfull manner was also in the Lords aide and protection, by meanes whereof he hath wrought our deliuerance from hell. Therefore proue you that Christ went straitway to heauen, and you shall effect that which many of your side haue attempted, but neuer yet any could bring to passe. It is written of Procustes that if any were too short for his bed, he would stretch them out, and make them fit for his lodging: so you, this place being too short to fit your waste, will enlarge it with a word (immediatly) which is not in the place primitiue or derriuatiue, expressely, or by way of implication. Moreouer where you say, if I will aunswere this place I must proue that he that mindeth to goe to hell, doth vse these words. I wonder that you dare vse such blasphemous speeches, for hereby you insinuate that Christ was but a meere man, and that other men haue a part in the worke of our redemption aswell as Christ. For as he is our only Sauiour, so as Luther saith
« on Gen. 21. Chapter. This was singular in Christ (Thou
« shalt not leaue my soule in hell, nor suffer thy holy one to see
« corruption,) for his soule could not be deteined in hell, nor his body in the graue. For as this was singuler in Christ that he did giue vp his ghost, so was it singular in him to go
« to hell and returne againe. Ambrose saith, *Tradidit spiri-*
« *tum suum quia non inuitus amisit, quod enim emittitur vo-*
« *luntarium est, quod amittitur necessarium.* He gaue vp the ghost because he lost not his soule against his will: for that which is emitted is voluntarie, but that which is amitted
« is necessary. Theophilact saith, he cryed out with a loude
« voice & gaue vp the ghost, for he had power to lay downe his
« life, & take it vp again. Now whē you can proue that you or

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any of your side haue this power in you to dye when he will, and liue againe when he will, then will I proue that he that speaketh these wordes (Into thy hands I commende my spirit) hath an intent to goe to Hell. But as Christ his birth was a singular thing in him, so was his death buriall, descending into hell, resurrection, and ascention into heauen. Eccle. 8. 8. Man is not Lord ouer the spirite, to retaine the spirite. And Iohn 10. 18. Christ saith, No man taketh my life from me, but I lay it downe of my selfe: I haue power to lay it downe, and power to take it vp againe. By these two places it is euident, that no man can lay down his owne spirite, but the only Sonne of God had that prerogatiue, and therefore as the laying downe of his spirite and the taking vp of his spirite againe was wonderfull: so was the state of the soule and body during the time of the seperation of the partes of the humanity, singular and wonderfull.

Humes Sectio. 6.

For the other place you bring a ready answere out of *Augustine*, of that which is God, but not of that which is man: how ready soeuer this construction be, I am well assured it can not stand with the woords of Christ. Luk. 23. 43. *This day shalt thou be with me in Paradice.* For what I praye you could the Godhead of Christ goe to heauen in the future time, which was stil in heauen from all eternity? For this day shalt thou be with me in Paradice is al one, as if he had said: this day shal thou & I be in Paradice: which no man that hath one drop of braine in his head dare auouch of Christ who was neuer thence. But here you tell me that the future verbe is attributed to the theefe onely, and that which is giuen to Christ (with me) is limited with no bound of time. I told you euen now, that thou shalt be with me, is all one with, I and thou shall be together. But to let this passe, what

M. Hils answere to the place, This day shalt thou be with me in paradice.

Paradise is the highest Mansion of Isades & not the highest Heauens A Place of Light, Rest Refreshment & Joy.

ſay you to the theefe then that ſaid Luk. 23. 42. *Remember me Maiſter when thou commeſt into thy kingdome*, This theefe was not ſure of your minde, for he did ſuppoſe that Chriſt to whom he ſpake was not yet in his kingdome, and I am ſure that Chriſt was ſo good a Doctor that if the poore theefe had miſt his footing, he would haue ſet him vp againe. Thus you ſee that theſe two places are to ſtrong for your ordinance, if you haue no better ſhot then this, we will ſpread our banner with *Magna eſt inuicta veritas*.

Hyll.

Heere you condemne S. Auguſtins anſwere. Well, becauſe S. Auguſtine is dead, and in your margine you ſay that it is M. Hills anſwere, by Gods grace and his word M. Hill will defend it. Firſt I note a falſification of the text by you alleadged. for whereas it is in the text Luke 23. 42. Remember me Lord when thou comſt into thy kingdome. You for (Lord) ſay (Maiſter) I tolde you in the beginning Eue did change the words of the Scripture to her ouerthrow. Therefore I pray you leaue it, for otherwiſe I muſt tell you of it: if a boy in the Grammer ſchoole conſtrue Κυριε Maiſter, he is worthy to be beaten: and if a ſchoolemaiſter teach ſo, he is worthy to be controlled: for this word Κυριε written by Stephanus with a capitall letter, will caſhire your banner of boaſting, and bring your glorye to ſhame. I preached in my ſermon at Chippenham, that (to day) did ſignifie for euer, and (with me) did ſignifie the Godhead. I will not only affirme it, but confirme it, that (to day) doth ſignifie for euer in this place, firſt I proue it by this philoſophicall reaſon out of Ariſtotle, which ſaith: *In æternis non eſt tempus*, In eternall things there is no time. For time is the meaſure of motion, therfore if there be time then is there motion. Now as in hell all men do ſuffer torments, and in earth all labour: ſo in Heauen all do reſt. Apoc. 14.

not ſenſin only.

13. Bleſſed are the dead that dye in the Lord, ſo ſaith the ſpirite, for they reſt from their labours. **Therefore where there is no mutation frō day to night, nor from ſummer to winter, there is no day naturall or artificiall, as you ſuppoſe. And this is proued** Apoc.10.6. And the Angell ſware by him that liueth for euermore, which created heauen and the things that are therein, that time ſhalbe no more. **And this word** σημερον **to day, is vſed for (euer) in many Scriptures.** Pſal.2.7. Thou art my Sonne this day haue I begotten thee. Act.13.33. And we declare vnto you touching the promiſes made vnto the Fathers God hath fulfilled it vnto you their Children, in that he hath raiſed vp Ieſus, euen as it is written in the ſecond Pſalme: Thou art my Sonne to day haue I begotten thee. **And in ỳ epiſtle to the** Hebr.1.5. And to which of the Angels ſaid he Thou art my Sonne, to day haue I begotten thee. **And againe,** Hebr.5.6. **He prouing Chriſt to be a prieſt for euer, thus ſaith.** Chriſt took not to himſelfe this honor, to be made an high Preeſt: but he that ſaid to him, Thou art my Sonne to day haue I begotten thee, as he alſo in another place ſpeaketh. Thou a preeſt for euer after the order of *Melchiſedech*. **Heere** Dauid **and the Apoſtle do take this word (to day) to ſignifie (for euer). And ſo doth S.** Auguſtine **and M.** Hill **againſt all the gainſaiers of it in the world: For the circumſtances of the place do ſtrongly conuince it. For what doth the theefe aſke? forgiuenes of his ſinnes: who can forgiue ſinnes? God onely. He aſketh for grace, who is the giuer of all Grace? God only? he deſireth glory, who giueth glory and life euerlaſting? God only. That God only forgiueth ſinnes, it is proued** Mar.2.7. **That he is the giuer of all grace, it is manifeſt** 1.Pet.5.10. **That God only giueth glory and life euerlaſting, it is euident** 2.Tim.4.8. Rom.6. **and laſt verſe. Secondly where ſhall he receiue this glorye? in Paradice. For as much then as the thing that is giuen is eternall, the perſon that giueth it is perpetuall, the place where it is gi-**

these Texts do not proue what they and should be proued

uen is euerlasting: it must of necessitie follow that the time also be world without end. And that (with me) signifieth as I doo teach the Godhaad: it is constantlye auouched by all the Fathers. Ierome on this place noteth. Christ brought the théefe from the crosse to Paradice, least any man should think conuersion to be too late at any time: he made the punishment of homicide Martirdome: the truth being counted among the wicked, he left the one in the left hand, and tooke the other in the right hand, as he will doo in the day of iudgement. It were an absurd thing to say the soule of Christ only shall giue iudgement in the last day. Augustine hath the like on this place, The crosse if you mark it was the iudgement seate, the Iudge was set in the middle, the one théefe which beléeued was deliuered, the other which blasphemed was condemned. To saue and condemne is the office of the deity, and therfore (with me) signifieth the Godhead, as the other théefe no doubt was with ye Diuell. Ambrose in his Sermon of the holy théefe writeth thus: He saw him hanging on the crosse and praieth to him as though he were sitting in heauen: he seeth him condemned, and yet he prayeth unto him as to a king. To this accordeth Damascene handling this place. In respect of his bodye he was in graue, in respect of his soule in hell: and as God he was both in Paradice with the theefe, and in the throne with the Father and the holy Ghoste. Therefore Ferus a writer not to be contemned, interpreteth these woordes thus. *Mecum eris qui sum vbiq; omnia in omnibus*. Thou shalt be with me which am euery where all in all. In Exodus 34,6.7. verses, be set downe the 13. names of God, and Lord is one of the first of them. Therfore when the théefe calleth Christ Lord, he acknowledgeth him to be God, and desireth to dwell with the Godhead, in whose presence is the fulnes of ioy. Where you afke me how the Godhead can goe to heauen, the word is ἔλθης: Euen as God came downe frō heauen, so is he said to goe vp to heauen. If you wil read Augustine in his booke of the essence of the Deuinitie he wil teach you. Psa. 68.24.

They

They haue ſene o God thy goings, the goings of my god, & king, which art in thy ſanctuary. From heauen he came, into the virgins womb, from ỹ virgins womb after his birth, he was laid in the cratch, after that he had fulfilled all for the, which he was ſent of his father, he was faſtned to the croſſe, he was taken downe from the Croſſe, he was buried in reſpect of his fleſh, but in ſoule he deſcended into hell: the third day by the power of the Deuinitie he rayſed his fleſh out of the graue, and after the dayes of his reſurrection, the fortith day, his Apoſtles ſeeing it, he aſcended into heauen, and ſitteth at the right hand of the Father, that is, in his glorie. The théefe then prayeth to Chriſt, that as he ſhould ſit at the right hand of his Father in glory, ſo he might be partaker of that glory, and that he might haue his perfect conſummation and bliſſe in heauen as Chriſt ſhould haue after his aſcention: and that his vile body which was partaker of the ſuffrings of Chriſt, might alſo be partaker of his glory, and made like to the glorious body of Chriſt Jeſu. Twiſe you haue told me that (thou ſhalt be with me) is as much as (I and thou) but you bring neither ſcripture nor father to confirme it in that ſenſe that you meane it. But if you meane thus I and thou ſhall be together, that is, thou ſhalt be pertaker of the glory of the deitie, as thou haſt bin pertaker of the ſuffrings with the humanitie it is true. For what néede had the théefe to pray for the preſence of Chriſts ſoule, when he had the preſence both of body and ſoule. But it is the preſence and fellowſhip of the deuine nature that he prayeth for, wherein as Dauid ſaith, is the fulnes of ioy and pleaſures for euermore, Pſal. 16. 11. In Luke. 13. 26. The Iewes ſay, We haue eaten and drunken in thy preſence, and thou taught in our ſtreetes. Chriſt thus aunſwereth in the 27. and 28. verſes. I tel you I know you not, depart from me all ye workers of iniquitie, there ſhall be weeping and gnaſhing of teeth, when you ſhal ſee *Abraham Iſaac* and *Iacob* in the kingdome of God, and your ſelues caſt out of dores. There-

fore it is cléere, they are not all blessed which were present with Christs humanitie, but they of whome Saint Peter saith, 2. Pet. 1.4. Whereby most great and precious promises are giuen vnto vs, that by them we should be pertakers of the nature of God. For therefore did Christ take vpon him our nature, that we might be pertakers of the nature of God, and be one with Christ, as he is one with his Father. Christs prayer is to this end, Ioh. 17.21. I pray not for these alone, but for them also which shall beleeue in me through their word, that they all be one, as thou O Father art in me and I in thee, euen that they also may be one in vs.

Humes. Sectio. 7.

But now to come to your reasons. First, you make much adoo about the Hebrew names of Hell, against almost all the learned of this age. It will cost you a great deale of eloquence to perswade the world that *Tremellius* and *Iunius*, men that haue spent their age in that study, did not knowe these words aswell as you. For my part, neither am I minded to stand with you vpon that point, and I see no inconuenience to hurt vs, nor vantage giuen you, if I graunt you that *Sheol* is Hell. Only I stand vpon this which I haue sayd, that this word Hell doth signify the torments of the soule, and must needes in these places which you alleage be so taken, for in the place of *Psal. 16.10. Thou wilt not leaue my soule in hell, nor suffer thy holy one to see corruption.* The very order of the words do ouerthrow your conceit: for seeing in these words the hell which his soule should not be left in, goeth before Christs buriall, wherein that holy one *should not see corruption*, tell you me what hell should go before Christs buriall but that of the passion, wherein he payd the full raunsome of our saluation, and nayled the hand writing that was against vs to the Crosse.

Hill.

Hill.

Two vntruthes are in theſe few words. Firſt you ſay I make much adoe about *Sheol* againſt almoſt all the learned men of this age. There are on my ſide Luther, Aepinus, Felinus, Pomeranus, Lucas Loſsius, Seluecter, Vrbanus Rhegius, The authors of the Centuries, Eraſmus, Chytræus, Mollerus, Peter Martyr, Lauaterus, Prouerb. 27. In *England* Lambert, Robert Samuel, Latimer, Becon, Hutchinſon, Fox, and Nowell. Heere are 20. moſt learned men of theſe latter times, as I can ſhewe you in my poore Library, beſides that moſt learned and reuerend Father M. Allen, and beſides the aduiſed iudgement of the learned Conuocations of *England* not only in King Edwards raigne, *Anno Domini. 1552.* but alſo ſince the raigne of her Mateſtie. *1571.* In the which Conuocations I am perſwaded were as learned men as any were either in *England* or *Europe*. Therefore the learned reader muſt either thinke you a man of little reading, and that you neuer ſawe theſe learned mens workes, or elſe of great malice, that you will diſable all theſe for learning, who left a better teſtimonie behinde them then euer you will, vnleſſe you haue more then you haue ſhewed in this anſwere. The other vntruth is, that *Sheol* in the *16.* Pſalme doth ſignifye the torments of hell, which Chriſt ſuffred in his paſſion on the croſſe. That this is vntrue it is manifeſt not by conceit, but by Peters Sermon, Act *2, 31.* Hee knowing this before ſpake of the reſurrection, that his ſoule was not left in hell, nor his fleſh ſawe corruption: You ſay it is ſpoken of the paſſion, Peter ſaith it is ſpoken of the reſurrection: and good cauſe hath he ſo to ſay, for the words going before and comming after do proue it. The wordes going before are theſe, *Pſalm. 16, 9.* Wherefore my hart was glad, my glory reioyſeth, my fleſh alſo ſhall reſt in hope. The words following in the *11.* verſe are

M. Humes diſagreeth with Saint Peter.

are theſe: Thou ſhalt ſhewe me the path of life, in thy preſence is the fulnes of ioy, and at thy right hand are pleaſures for euermore. Where can you finde your torments, in the word (glad) or in the word (reioiſeth) or in the word (reſt) or in theſe words (fulneſſe of ioy) or in theſe (pleaſures for euermore.) Was Chriſt glad of his torments? Did he reioiſe or weepe in them? Who would deliuer this doctrine but he that wanteth either ſcience or conſcience, or both. To lye once is a fault, but to affirme it twice is a greater fault. To ſpeake a lye is hurtfull, but to write a lye aduiſedly is more hurtfull. To lye in a matter politicall is dangerous, but to lye in deuine matters without ſpeedie repentance is dammable. You ſay no vantage is geuen to me nor inconuenience to you, if you graunt *Sheol* to be Hell: Let your friends iudge what vantage you haue geuen to the truth, and ſhame to your ſelfe by gainſaying Saint Peter, and by affirming, that in the reſurrection are torments, where Dauid and Peter ſay are fulnes of ioy and pleaſures for euermore. Therefore it is the ſaying of Peter, that Chriſts ſoule was not left in hell, and not my conceit, and it is deceit in you to affirme the contrary. Further where you ſay that Tremellius and Iunius are better learned in the Hebrew language then my ſelfe, I confeſſe it, ſo are the Iewes themſelues then Tremellius and Iunius, ſhall I therefore beleeue the Iewes? no more will I beleeue the Tranſlation of any other learned man, if hee diſagree with Dauid and Saint Peter. Finally, to anſwere your curious queſtion, you aſke me in what hell was Chriſts ſoule before his buriall? To this I anſwere, in that hell whither all Infidels goe for their vnbeliefe. I reade but of one Hell, if you knowe any more let me ſee your proofe, and then will I tell you into what hell Chriſt deſcended. But who but you doth thinke it an vnpoſſible thing for a ſoule to deſcend into hell before the body be buried? The ſoule in an inſtant palleth to heauen or hell, but the body I am ſure muſt haue time to be buried: for bodies

+ Nota. This the Errour of the Gnoſticks to ouerthrow the Doctrine of the Reſurrection.

bodies are in places circumscriptiuely, Angels and soules definitiuely, and God is in all places vniuersally. And the soule came out of hell into the body, before the body could come out of the graue: therefore most aptly it is saide Acts 12.31. Thou shalt not leaue my soule in hell, nor suffer my flesh to see corruption. For as Augustine saith in his 157. epistle ad Dardanum, That was spoken of his soule, which came from hell so quickly, this of his body which could not corrupt by reason of his speedy resurrection: and writing on the 85. Psalme he saith: wherefore this is his voice in the Psalme not by any mans coniecture, but by the exposition of th'apostle, Thou shalt not leaue my soule in hell, nor suffer thy holy one to see corruption.

Humes. Sectio 8.

Therefore to let this passe, your next reason is from that place of Paule Ephe. 4.9. *Now in that he ascended, what is it but that descended first into the lowermost partes of the earth.* Where you holde out of the Hebrew, that the lowermost partes of the earth must needs signifie the pit of hell: which thing if it were so sure as you beare vs in hand, then were it a wonder that no diuine (I speake of the modester sort) did euer yet gather vpon that place hell, which they dare not dispute, where it were in the very center of the earth. But whereas you auouch so confidently, that *Erets tacthioth* doth signifie hel, as cõmonly in the Hebrew tung, as our English name Hell is vsuall for that place among vs: though I meane not to stand with you for the tung, giue me leaue to dissent from you in this, for in some of the places which you cite, in my simple vnderstanding it cannot carrye that sence. You quote the 63. Psal. *They which seeke my soule, shall go into the lowermost partes of the earth.* This I think cannot be hell, for first it were a presumption for the Prophet to enter so farre into Gods secrets, as to iudge

his enemies. 2. It ſtandeth not (me thinketh) with the affection of a godly minde to aſsigne that place to his enemies, out of the horror whereof there is no redemption, for the children of God do rather pray for their enemies and wiſh their amendment. This place may wel be conſtrued of the graue, and in my ſimple iudgement it is an argument to lay the pride of them which ſought his ſoule, and a comfort to himſelfe, that their enmitye muſt needs haue an end one daye, when the graue ſhall deuoure them. The woordes following confirme this ſence. *They ſhall fall on the edge of the Swoord.* Pſal. 63. which cannot be ſpoken but of temporall death.

+ of Hades but neither Gehenna nor Heaven

Hill.

Indéede I brought this place Ephe. 49. to proue that Chriſt deſcended into Hell. And whereas you charge me with immodeſty for ſo alleadging of it, I muſt néeds charge you with two vntruthes in anſwering this allegation. The one is, that I called it the pit of Hell, which phraſe I neuer vſed: The other is, you haue impudently auouched, that none of the modeſter ſorte of deuines haue euer alleadged this place to proue the deſcending of Chriſt into hel. For many, and thoſe both learned and modeſt haue alleadged this place to this purpoſe. Athanaſius interpreting this Epiſtle and text thus writeth. Into what place did he deſcend? Into hell truely, which he calleth according to the common opinion of men, the loweſt partes of the earth. Ambroſe on this place ſaith thus. This Chriſt therfore comming down from heauen into the earth was borne a man, afterward he dyed & deſcended into hell, from whence riſing the third day, he wēt vp to heauen before all mortall men, that he might ſhewe death to be vanquiſhed to euery creature. Chriſoſtome on this place ſaith. He went to thoſe partes of the earth, then the which nothing is lower, and from thence he aſcended into heauen, then the which nothing is higher. The like hath

Auguſtine

Auguſtine li. de Trin. cap. 19. Ierome on this text thus noteth. That Hell is vnder the earth no man doubteth, for he that deſcended in ſoule into hell, aſcended both bodye and ſoule into heauen. Mollerus a learned Miniſter of Germany on the ſixteene Pſalme ſaith: that the deſcending into hel is plainely proued out of the Epheſians the fourth chapter. Muſculus on the 68. Pſal. thus writeth. This God which was in Chriſt reconciling the worlde vnto himſelfe, firſt deſcended into the loweſt partes of the earth, then he led captiuitie captiue, and not only we are deliuered from the captiuity of Satan, ſinne, death and damnation: but alſo Chriſt triumphing ouer them as tirants, hath aſcended aboue all heauens, to fulfill all things: Hemingius on the 2. Chapter to the Coloſsians thus alſo teacheth. As by his deathe he conflicted with the enemye on the croſſe, ſo by his glorious deſcending into hel, reſurrection and aſcention, he triumphed as it is Ephe 4. Leauing his croſſe lift vp as a monument of his victory. To conclude, Aleſius a very learned preacher of Scotland, on the 19. chapter of Iohn, affirmeth that the 1. Pet. 3. and Eph. 4. do manifeſtly proue the deſcending of Chriſt into hell, if Athanaſius, Chryſoſtome, Ambroſe, Auguſtine and Ierome, of the olde fathers, and Mollerus, Muſculus, Hemingius and Aleſius of the new writers: be all immodeſt diuines, then haue you truelye ſaide: but if in the iudgement of the learned, all theſe were moſt reuerend men, then moſt ſhameles are you to accuſe them of the want of modeſty. Moreouer where you ſaye no deuine dareth to diſpute where hell is: it is true in ſome ſorte, for no deuine can circumſcribe the place of hell which is infinite, nor yet of heauen: only the worde of God affirmeth that heauen is aboue, Gal. 4. 26. And hell is beneath, Prouerbs 15. 24. Therefore the loweſt partes of the earth may well be taken for hell: Then you goe farther and ſay, that *Erets tachthioth* doth not ſignifie hel, Pſal. 63. and for this you bring two reaſons: the one is, that it were a preſumption in the Prophet to iudge his enemies: 2, that it ſtandeth not with the

affection of a godly minde, to assigne hell to his enemies, but to pray for them: to your first reason this I answere. In the Psalme 9.18. Dauid vseth the like speeche: The wicked shall be turned to hell, and all the people that forget God: which text Caluin thus expoundeth, the Hebrewe word *Sheolah* which was doubtfull, I haue not doubted to translate hell, for though it doth not displease me that others turne it (Sepulcher) yet it is sure heere is something noted besides common death, otherwise he should speak nothing of the reprobate, but that which did generally happen to all beleeuers. In the hundred and ninth Psalme also Dauid thus praieth: Let Satan stand at his right hand, let his prayer be turned into sinne, let the wickednes of his Father be had in remembrance in the sight of the Lord, and let not the sinne of his mother be done away. Do you think this to be spoken presumptuously? Many such texts could I alleadge to proue that Dauid inspired with the spirite of prophecye, did foretell not onely of the tragicall destruction of bodies of his enemies, but also of the extreme damnation of their soules. This then is my replye to your second reason: these enemies were not priuate enemies, but publique, and did hate Dauid for his religions sake: Dauid therefore by the gift of prophecye doth foretell, that their soules should go to hell to be tormented, and their bodies should be the portion of Fores, that is, should neuer come to the graue, for what need Dauid tell vs they should dye, which we know is common to all: or how can that betrue which you say, that they should be in graue, when Dauid himselfe saith they were not in any graue, but were the portion of Fores. And so M. Caluin (whom I hope you will beleeue) teacheth you, writing vpon this Psalme and verse. To be the portion of Fores, is as much as to be deuoured and torne of wicked beastes: for God (saith Caluin) doth threaten this punishment to the reprobate, that they shall be a pray to Wolues and dogges, because he would depriue them of the honor of their graue. Heer you see M. Caluin saith they came not into their

Humes disagreeth with Dauid and Caluin.

their graue, you ſay they did. How M. Caluin and you may be reconciled I knowe not: for Caluin addeth this reaſon. » It happeth ſometime that we know the ſame temporall pu- » niſhments to be common to the good & the bad: but this is » the difference, the bones of the godly are gathered together » and kept in ſafety, that not one of them ſhall periſh, but the » ſcattring of the bones of the reprobate is a ſigne of their e- » ternall deſtruction. Therefore how can the lower partes of the earth ſignifie the graue as you ſay, ſince (as M. Caluin truly ſaith) they were in no graue: Anſwere me this (good M. Humes) plainely. Pſal. 63, 9.

The lower parts of ỹ earth ſignifie (not the graue) but hell. Chriſt deſcended into the lower parts of the earth, Eph. 4. 9. *Ergo* Chriſt deſcended into hell.

Humes. Sectio. 9.

Next, you quote *Eccleſiaſticus 24, 37. I will pearce through all the loweſt parts of the earth, and looke vpon them that be aſleepe.* Alſo the *31.* of *Ezechiel* the *18.* verſ. *Thou ſhalt be caſt downe into the lower parts of the earth, and ſhalt ſleepe in the midſt of the vncircumciſed.* Theſe two places by your leaue can not be well meant of hell. The text doth ſhewe plainly that heere is reſt and quietnes in the place that heere is ſpoken of: but I hope you will not ſay that there is any great reſt or quietnes in hell. In all theſe places *Erets Tacthioth* cannot ſignifye any thing but the graue. The ſame word is vſed alſo in the *139. Pſal. 14.* verſe. *My bones are not hid from thee though I was made in a ſecret place, and faſhioned beneath in the earth.* Heere the Prophet I beleeue doth not ſay of himſelfe that hee was faſhioned in hell, which muſt needs be if your aſſertion were true, that thoſe Hebrew words doo ſignify hell, as commõly as hell in the engliſh doth note that place. Here *Beza* doth well obſerue, that the place of the Apoſtle which you alleage may fitly be applyed

to the sence of this place, and doth note vnto vs the descension of Christ into the womb of the virgin: for *Erets Tachioth* out of all question doth signifye his mothers womb.

Hill.

First you say, the place quoted by me Syrac. 24. 37. maketh not for the proofe of my assertion. If you had considered what went before, and what followeth, you would haue bin of another minde. For before in the 8. verse it is sayd, I alone haue gon round about al the compasse of heauen, and haue walked in the bottome of the depth. Which depth Pellicanus a learned writer doth interprete *abyssum mortis & inferorum*, the depth of death and hell. Yea the whole Chapter speaketh of the Sonne of God, and of his wonderous works in saving mankinde: of the which this is one, that he was not only alive among the living, but after death his body was among the dead bodies, and his soule among the soules in hell, which he calleth the lower partes. The like scripture to this is in Iob. 38. 16, 17. Hast thou entred into the bottom of the sea? or hast thou walked to seke out the depth? haue the gates of death bin opened vnto thee? or hast thou seene the gates of the shadowe of death. These words are thus opened by Martin Borrhauius in his learned Commentaries vpon Iob. "I haue dwelled in the highest places, and my throne is in the pillar of the cloudes: I haue gone round about the compasse of heauen aboue, and haue walked in the flouds of the sea. I pearce through all the lower parts of the earth. Haue those in hell or the dead bin searched out of thee? and dost thou knowe their state and condition, and what shall happen to their bodies hereafter? and what doth happen to their soules now? The force of death and of hell he maketh manifest by the name of gates, as it is manifest in that scripture, and the gates of hell shall not preuaile against thee. By these words it is euident that the nethermost parts of the earth, Syrac.

24,37. and *Zalmaueth* the Hebrew word, Iob. 38,17. do signifye hell, and that none but the Sonne of God aboue hath personally shewed himselfe in all these places. For the place in Ezechiel that it maketh most significantly for my purpose, I will proue it by Esay, Ezechiel, and diuers other both learned & modest writers. Esay handling the same matter, saith 14,9. Hell beneath is moued for thee to meete thee at thy cõming. And Ezechiel in the 15. and 16. verses calleth it hell plainly. Sith then both the prophets call it hell, how dare you to interpret it graue. But that the nethermost parts of the earth do signify hell, I proue it out of the 12. ver. of Ezechiel. And the strangers haue destroyd him euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleis his branches are broken. Munster on this place saith, that by the branches are vnderstode the carcasses of his hoast which the beasts of the field did deuoure. Lauaterus the Minister of Tigurine agréeth with him. All the beasts of the field shall dwell vpon his ruine: the kings carkas shall not be laid vp into the sepulcher of his elders, but shal be a pray to crowes, griphins, and to other carniuorous birds. So doth Pellican a learned Linguist interpret this place. At the last there is an auersion or apostrophe to Pharao himselfe, or to the Assyrian king. To whom art thou likened O thou noble and high among the trées of pleasure, thou hast passed all other in power, and yet with other kings that were in thy company they were brought to the lowermost parts of the earth (that is) to hell, among the abhominable heathen shalt thou sléepe, and lye as a wretched and miserable man. Now because you take hold of the word sléepe, you must remember that these words are spoken ironically, as it is noted in the contents of the 14. Chap. of Esay. The derision of the king of Babilon. Moreouer Lauaterus on this place of Ezekiel saith: These things may be better vnderstood out of the 14. Chap. of Esay, which prophecying of the destruction of the king of Babilon Baltassar, describeth with what bitter scoffs

Humes disagreeth with Esay, Ezechiel, Munster, Lauater, and Pellican.

‹ scoffs he is entertained in hell. To ende, Lauaterus on this
‹ place proueth these foure things, first, that there is an hell,
‹ secondly, that hell in this chapter is called by three names,
‹ that is, *1. Sheol, 2. Erets Tacthioth, 3.* and *Bor.* Hell, the
‹ lowest parts of the earth, and a pit: thirdly, that this hell is
‹ beneath vs: and lastly, that the tyrants and wicked of the
‹ world do descend into it, and this he proueth out of Numb.
‹ the *16,33. Psal 55,15.* And addeth also that Tertullian and
‹ Ierome do proue hell to be beneath in the earth. The con-
clusion then is thus, forasmuch then as the Assyrians dyed
with the sword, & were deuoured of the beasts & birds of the
field, I pray tell me how that can be true that you affirme
that the lowest partes of the earth doth signifye the graue:
for how were they in the graue that were neuer buried:
therefore they were in hell as both Esay and Ezechiel do
affirme, and as Pellican, Munster, and Lauater, three no-
table learned men in the holy tong do interpret it. I thinke
your owne friends when they reade this will confesse you
either to be ignorant of the word of God, or else to wrest it
cõtrary to the meaning of the holie ghost. Moreouer, where
you mislike with me because I said that *Erets Tacthioth*,
that is, the lowermost parts of the earth doth signifye hell
generally in the Hebrew tong, and you bring an instance
out of the 139. Psal. and 14. verse, where you proue that
the lower parts of ỹ earth doth signifie the mothers womb,
and therefore it doth not signifie hell alwaies: this is a chil-
dish reason. In a metaphoricall signification it signifieth the
mothers womb, therefore in his proper signification it can
not signifie hell. *Argumentum a metaphora ductum non va-
let*, an argument drawen from a metaphore is of no force.
And that heere is a metaphor, M. Caluin shalbe the iudge.
‹ He compareth (saith Caluin) the mothers wombe to the
‹ lowest and inward dens of the earth: and a little after, for
‹ no doubt Dauid would expresse metaphorically that inesti-
‹ mable cunning which appeareth in the figure of mãs body.
‹ The mothers womb is cõpared to hel for the darknes of it:

for

for as Caluin ſaith, that artificer which maketh a cunning peece of worke in a darke place is more to be cõmended then he which doth the like in the light. Dauid alſo is here ſaid to be made in the nethermoſt partes of the earth, becauſe he was by nature the child of wrath & of hell, if he had not bin deliuered therehence by Jeſus Chriſt. Breefely, where you ſay that he deſcended into the Virgins wombe, and that it is the true meaning of the place Eph.4.9. both you and your Maiſter B. are deceaued. For Paul reproueth you Ephe.4. 10. He that deſcended is euen the ſame that aſcended. Now the body and ſoule of Chriſt aſcended into heauen, therefore the body and ſoule of Chriſt deſcended into the virgins womb: if the body did deſcend into the virgins womb, then Chriſt took not fleſh of the virgin. Thus that you may contradict me, you are not afraide ignorantly or wittingly to deny the incarnation of our Sauiour: Theophilact ſaith well of theſe words, when you read that the Sonne of man came downe from heauen, you may not think that his fleſhe came downe from heauen, for this is the opinion of Heretiques, which did teach that Chriſt brought his bodye from heauen, and did paſſe through the virgin, I hope you holde not this opinion, but if you holde this interpretation you muſt néeds fall into it, For he that deſcended, is euen the ſame that aſcended. Eph.4.10.

Humes Sectio 10.

But heere to let you alone with your Hebrew, theſe woords canno waies be taken as you beare vs in hand, for hell: but do purporte to vs the ſame that *Iohn* tolde vs in other woords, Ioh.16.18. *I came from my Father into the worlde, againe I leaue the world and go to my father.* For ſeeing the Apoſtle in this place bringeth his aſcenſion as an argument of his deſcenſion, which *Iohn* the Euangeliſt did before: it muſt needs follow by neceſſarie conſequence, that his diſcenſe was rather thither whence

he aſcended. Now I truſt you will not ſay he aſcended into heauen from hell: but rather from the earth in the ſight of his deſciples. 2. If the place whence he deſcended was heauen, hell could not be the place whether he deſcended. For if he were there at all, he went not thither 30. yeeres and more after he deſcended: if you will ſay, that he deſcended firſt into the earth and afterward into hell, then that deſcenſe could not be one motion, which was ſo many yeeres intermitted, but needes muſt be two. Firſt from heauen into the earth, and next from the earth to hell. Laſtly if hell were the place whither he deſcended, it muſt needes be alſo the place from whence he aſcended, which cannot be: for his returning thence (if euer he was there) was when his ſoule returning into his body, he came again to his Diſciples, from whom he was ſeperated before by death, which in the Scripture is called his reſurrection, and not his aſcention. For his reſurrection (as it hath beene heertofore taught) is no part of his aſcention. If it were ſo as you beare vs in hand, that thence his aſcention beginneth, then his returning againe to his Diſciples was but a proceeding ſo farre in his way, and his abode with them but a reſting place, which was neuer hard of to this day.

Hill.

Where you ſay you will let me alone with my Hebrew words, and yet deny they ſignifie hel, I hope becauſe I haue proued that they ſignifie not the graue (as you haue ignorantly or againſt your conſcience affirmed) at your next anſwering you will ſay they ſignifie hell, and confeſſe your diſagrément with Dauid, Eſay, & Ezechiel. Now you conclude with certaine pregnant reaſons as you imagine: your firſt is this: Theſe words do purporte vnto vs that which Iohn tolde vs in other words, I came from my Father into the world, aud againe, I leaue the world and goe to my Father.

ther. Ioh. 16. 18. This is nothing pertaining to the matter we haue in hand, vnles this be your argument. Chriſt came into the world, *ergo* he went not into hell. Hæerof I thus argue, Chriſt deſcended into the virgins wombe (as your ſelfe ſay) *ergo* he came not into the world. Or thus, Chriſt deſcended into the worlde, *ergo* he deſcended not into the graue. Chriſt was borne of the virgin, and came into the world to reconcile vs to his Father by his death, taking away our ſinnes, and triumphing in his owne perſon ouer death and hell, therefore not only Chriſt came downe into the worlde, but as our body for ſinne lyeth in the graue, ſo his body wēt into the graue: and becauſe our ſoule was mancipate vnto hell, his ſoule went into hell, that by his diſcending our ſoules might be freed from hell. In your nert reaſon you ſay that Chriſt deſcended thither whence he aſcended: Now that is mærely falſe, as appéereth Math. 12. 40. For as Ionas was in the whales belly 3 dayes and 3. nights, ſo ſhal the Sonne of man be 3. daies and 3. nights in the hart of the earth. Now Chriſt aſcended from the ſuperficies of the earth, but he deſcended into the hart of the earth. Therefore as this is no good argument, Chriſt aſcended from the mount *ergo* he aſcended not from the graue, ſo this is alſo a weake argument, Chriſt aſcended from the world, *ergo* he went not into hell: M. Humes lyeth in his bed and early ariſeth, afterwards many ſéeing him he rideth towards Bromham, *ergo* M. Humes came from Bath and not from his bed. Then you adde this reaſon, if Chriſt deſcended into hell, then it was 30. yéeres after his birth, and ſo it was not one motion: you charge me with cloudes of ſophiſtry, but héere is a thick miſt of ſophiſications: what you mean by this motion I know not, but all the actions of our Sauiour are aptly deuided into humility and glory: of his humilitye there are 4. degrées. Firſt he came into the virgins womb, ſecondly into the world: thirdly to the graue: fourthly to hell. Of his glory and exaltation likewiſe there are foure degrées. Firſt he came out of hell and the graue: ſecondly he conuerſed in the

M. Humes diſagreeth with Mathew.

earth: thirdly he was carried in the aire in a cloud, and then entred the heauens with glory. Also where you say, that if hel were the place whether he descended, it must néeds be the place from whence he ascended. This as I haue said before is vtterly false, if you mean the immediate place from whēce he ascended, for it is known to all beléeuers, that Christ did descend into the graue, but he did not ascend immediatlye from the graue, therefore your reason is against Scripture, where you make a distinction betweén the resurrection and the ascention: you may vnderstand if it please you, ỹ Eph. 4.9. The word (ascend) containeth in it all the degrées of Christs exaltation, and therfore the resurrection also: as the word descend doth comprehend all the degrées of Christs humilitye.

Humes. Sectio 11.

Your next argument is taken from the wordes of our Sauiour to Mary Magdalen, Ioh. 20. 17. *Touch me not, for I haue not yet ascended to my Father.* Wherupon you gather, that seing the whole man is said to be there where the soule is, that Christs soule was not yet with his Father, seeing he doth say that he was not there himselfe. Here truely it is strange that a man of your learning and iudgement, seeth not so apparant a fallacy: an argumēt you know *negatiue a toto ad partes deuisas*, was neuer good among the learned: as for example, the whole race of Mankinde is not in England, *ergo* there is no man in England. Or *Edmund Campions* whole body is not ouer Newgate, therfore no parte thereof hangeth there. That these words are ment of the whole, it is manifest by the text, for that which had not beene with the Father, was the same that Mary was forbidden to touch: That I trowe you will not say was his soule, but his soule and his body ioyned together, that is to say, the whole man Christ: wherefore it was the whole man that he saith here was not with his Father, and not his soule alone.

Hill.

Hill.

My next place was not this, but a text out of Syrac. 17. 21. At the laſt ſhall he ariſe and reward them, and ſhall repay their reward vpon their heads, and ſhall turne them into the lower parts of the earth. In the margin is noted Math. 25. 35. So that this place ſheweth that after iudgement, the wicked ſhalbe turned into the lower partes of the earth, that is, hell. This place, becauſe you nor your Synod can anſwere, you haue paſſed it ouer and ſaid nothing to it, but are now come to your ſcholepoints, the which whē I vſe you call ſophiſtry: and ſo it were indeede if I did vſe them as you do. You ſay an argument drawen negatiuely from the whole to the parts doth not hold. True it is if by (parts) you meane integrall parts, but not eſſentiall parts. My inſtance was this, Math. 8, 11. Many ſhall come from the Eaſt and the Weſt, and ſhall reſt with Abraham Iſaac and Iacob in the kingdome of heauen. Out of this place I proue that where the ſoule of man is after death, there is the man ſayd to be, as we vſually ſay that theſe Patriarkes and all the ſaints are in heauen though their bodies be in the earth and are duſt and aſhes. If then the ſoule of Chriſt were in heauen vntill his reſurrection, then could not theſe words of Chriſt be true Iohn. 20. 17. Touch me not, for I haue not yet aſcended vnto my father, for it is the preterperfectenſe ἀναβέβηκα. Therefore as this is vntrue to ſay that Abraham is not in heauen becauſe his body is not in heauen: ſo this is falſe to ſay Chriſt was not in heauen, becauſe his body was not in heauen. Our body is gouerned by the ſoule, and man taketh his appellation of a reaſonable creature not of ẏ body but of ẏ ſoule: and therfore if Chriſts ſoule went vp into heauen as you ſay, this can not be true (I haue not yet aſcended to my father) Beſides if Chriſts ſoule went firſt to heauen & afterward his ſoule & body together, then were there 2. aſcenſions: proue this, and I will geue

you the goale. You dally also with my argument in this manner. The whole race of mankinde is not in *England*, *ergo* there are no men in *England*. Do you thinke there is no more vnion betwixt Christ and his soule, then betweene all the men of the world? then by this reason the body and soule of Christ were neuer vnited together. Your next resemblance is this: Edmund Campions whole body is not ouer Newgate, *Ergo* no part of him. Heere is a soule error to thinke Christs soule to be an integrall or diuisible part, which is an essentiall or indiuisible: for by your reason Christs soule is mortall and may perish as the integrall partes of Campion doth. You vtter also in an other error in these words (the whole man Christ) for the whole man doth not make Christ, but God and man as you may see in
‘ Athanasius Creede: As the reasonable soule and flesh is
‘ one man, so God and man is one Christ. I will ende therefore with this saying of Irynæus who liued vnder Marcus Antonius in the yeare of our Lord God 125. which thus proueth the descending of Christ into hell. For he writing against Heretiques that sayd hell was in this world (as many do now adayes) thus reprooueth them in his fift booke
‘ and last Chapter. As Ionas taried in the whales belly three
‘ dayes and three nights, so shall the Sonne of man be in the
‘ hart of the earth. And the Apostle saith, what is it that he
‘ ascended, but that he first descended into the lowest partes
‘ of the earth? and Dauid prophecying of this, sayd: Thou
‘ hast deliuered my soule from the nethermost hell: and ri-
‘ sing againe the third day he sayd to Mary which he sawe
‘ first and worshipped him: Touch me not, for I haue not
‘ yet ascended to my Father, but go to my Desciples and tell
‘ them I will go to my Father and to your Father. If then
‘ the Lord kept the law of the dead that he might be the first
‘ begotten of the dead, how are they ashamed that saye
‘ hell is in this world. Thus you see it is no strange thing to see this scripture alleaged to proue that Christs soule was not in heauen vntill his visible and glorious ascention. Irinæus

næus a man of more learning and iudgement then I am of, alleaged it to the ſame ende aboue 1300. yeares agoe, and then it was accompted a currant argument among the learned.

Humes, Sectio. 12.

Now let vs come to the great bulwarke of your defence you chooſe to be your foundation and text. *Peter* ſayth that *Chriſt was put to death in the fleſh and quickned in the ſpirit, by the which he went and preached to the ſpirits that are in priſon which were in times paſt diſobedient, &c.* Here following the *Geneua* tranſlatiõ, I leaue ſome vantage that the Greeke doth offer me, but I hope to finde heere matter enough to defende the truth. *Beza* heere (whome we alſo follow becauſe he groweth neereſt to the meaning of the Apoſtle) by this word ſpirit doth giue vs to vnderſtand the deity of Chriſt, following *Iohn* that calleth God a ſpirit, *Iohn. 4. 24.* and by this word fleſh his manhood conteining both his body and ſoule as he findeth the word vſed both of *Paule, 1. Tim. 3. 16. God was manifeſted in the fleſh*, and alſo of *Peter* himſelfe, *1. Pet. 4. 1. Chriſt ſuffred for vs in the fleſh.* Which antitheſis of the deuine and humane nature *Paule* doth alſo expreſſe in the ſame tearmes ſpeaking of Chriſt, *which was made of the ſeed of Dauid according to the fleſh, and declared mightely to be the Sonne of God according to the ſpirit. Rom. 1. 3. 4.* where you ſee he vſeth the words no otherwiſe then he findeth them vſed in the ſcriptures. Now that this can not be the ſence of them you reaſon thus. Firſt you ſay that this participle πορευθεις that is, going doth ſignifye motion from ſome place which can not ſtand with the deuine Eſſence, which can not poſsibly leaue any place, being at all times in all places. To this I aunſwere, that it is ſpoken of the ſame ſpirit or deuine eſſence in *Gen. 18. 21. I will go downe and ſee whether the Sodomites*

domites do altogether according to the cry that is come vnto me. And in *Exod.3.8. I am come downe to deliuer them,* that is the *Israelites,* out of the hand of the *Aegiptians.* You cannot be ignorant (*M. Hill*) that the holie ghost speaketh oftentimes of the deuine Essence by a figure called ἀνθρωποπαθεία, whē God declareth his presence in one place more then in another by some notable effect, which in this place was most necessary to expresse the continuall presence of Christ in his Church in those dayes of *Noah,* and so in all ages either past or to come, departing as it were from all other places (which indeed he can not) and sitting as it were a perpetuall moderator and ruler thereof. Next you alleage the other participle ζωοποιηθεὶς, that is quickned, that becausse it is passiue, it can not stand with the deuine essence which can not suffer. This we deny not, for we attribute not this participle to the deuine essence, but to the whole Christ God & man: for we say not Christ the spirit was quickned, but Christ was quickned in spirit. Thirdly you tell vs that mortified and quickned were both participles, and both attributed to Christ at one time. We confesse they were attributed to one Christ, but we see no matter to leade vs to refer them both to one time. But by the contrary (me thinks) that the order of the wordes haue sufficient matter in them to proue that he was first mortified and then quickned. As for the distinction of time, the distance was not to great as to require it. To this you adde how he was dead, and how he was aliue, by putting to killed flesh and to quickned spirit. The very text as I take it will deny you this, for it saith not that the flesh was killed and the spirit quickned, but that Christ was killed in the flesh and quickned in the spirit, which is all one, as if he had said that Christ dyed as he was man, and ouercame death as he was God. Which thing also *Paule* doth expresse in other words, *2.Cor.13.4. He was crucified concerning his infirmitie, yet liueth*

liueth he through the power of God. Fourthly, you ſay that the ſcriptures do ioyn together this going & preaching cloſe to his paſsion, as if he had ſaid, aſſone as he had ſuffered he went & preached. This (as if) concludeth no neceſſary matter. We expect demonſtrations, & cannot be caried with as, and if. Fiftly, you adde out of *Gen.6.* that the preching of *Noah* is attributed to the 3. perſon, and not to the ſecond, which putting on mans fleſh redeemed vs. We confeſſe that ability to preach was giuen *Noah* by the holy ghoſte, but he was ſtirred vp and ſent by the whole Trinity. The actions whereof ſeeing they are common to all three, he erreth not that attributeth them to any of the three. Where you ſaye that Chriſt was raiſed from the dead by the firſt perſon, and not by the ſecond: I ſee not how that can ſtand with the truth of the Scriptures, which telleth me that the ſecond perſon did put on man, and did neuer forſake him in all his diſtreſſes. Afterwards you tel me that απειθησασι & ποτε that is diſobedient, and ſometime doo ſeperate the time of their diſobedience and Chriſts going to thē. But I can not take it at your woord, for απειθησασι is, not as you ſeeme to take it a Verbe but a Participle, greeing with πνευμασι that is ſpirits in the verſe before: and the Aduerb ποτε ſometimes belongeth to the principall Verbe, εκηρυξεν that is, preached, ſo that the ſence muſt needs be, he preached ſometimes to the ſpirites that are in priſon, and were diſobedient in the dayes of *Noah*. Whereas you argue this can not be ſpoken of the preaching of *Noah*, becauſe he preached to men and to ſpirites: it is ſtrange to me how he can preach to men and not to ſpirits, ſeeing that whoſoeuer doth inſtruct men dooth alſo inſtruct their ſoules. Laſtlye, you charge this conſtruction to doo violence to the text, taking the woord ſpirite for the diuinity in one place, and for the power thereof in another: where you doo vs great wrong, for *Beza* himſelfe refuſeth it, and proueth

it is not taken for the power of the deitye in this place at all. Hitherto haue I anſwered all that you can ſaye againſt vs, now will I proue that your ſence which you make of this place, can not ſtand with the truth of the text. You take this woord (fleſh) only for the bodye of Chriſt, which dyed and was buried: and the woord (ſpirite) for his ſoule, which you beare vs in hand deſcended into hell, preached to the ſoules which had beene rebellious in the dayes of *Noah*: if this your conſtruction ſhall goe for currant, then the apoſtle ſpeaketh nothing heere of Chriſt, which may not be verified of any man. For though our bodyes dye, yet our ſoules liue aſwell as his. The ſpirite here (as it appeereth by the text) doth ſignifie that which gaue life, to that which was dead: that I truſt was not his ſoule, but his deity: thirdly this participle θανατωθεις killed, doth ſignifie not onelye the death of the bodye, but alſo whatſoeuer Chriſt did ſuffer either in body or ſoule for the redemption of our bodies and ſoules: and doth compriſe his whole paſsion which the Spriptures doth many times terme death, which if it be ſo (as it is ſo indeed) then the woord fleſh noteth vnto vs the whole ſubiect of his paſsion, that is, *the whole man Chriſt*, for it was expedient that he did aſwell ſuffer in ſoule for our ſoules, as in body for our bodies: or elſe he had been but halfe a redemer. Fourthly ſeeing his body was quickned, that is, reſtored from the graue aſwell as his ſoule from the ſorrowes of hell, if you take ſpirite there for the humane ſoule, then you confound thoſe thinges which the Apoſtle doth diſtinguiſh, attributing that to the ſoule alone, which is alſo common to the body. Fiftly, ſeeing ζωοποιειν is to giue life, and ζωποιεισθαι to receiue life, this cannot be vnderſtood of the ſoule, which neuer loſt life after that it had once liued with the body, and therefore could neuer receiue it againe. Here you tell vs that to be quickened is to be deliuered from miſeries: how the Engliſh word

If this be true, then Chriſt was not dead as Peter ſaith.

may

may be taken I leaue it to the wiſe, but in the Greeke woord ζωοποιεῖσθαι or the Latin word *vinificari*, I am ſure it were ſtrange and ſeldome ſeene to finde that ſence. Furthermore, I am ſure that if this deuiſe may ſtand, that then you will ouerthrowe the antitheſis betweene θανατωθεὶς and ζωοποιεῖς dead and quickned, for if quickned doth not ſignifie a reſtitution to life, what antitheſis can it haue with death or dead. Laſtlye, adde to thoſe if it pleaſe you that infallible reaſon of *Beza*, taken from the ſcope and drifte of the Apoſtle, to whoſe greater notes I referre you, being not able to handle his reaſon ſo effectually as he dooth himſelfe.

Hill.

Heere you play the Captaine, and will beate downe bulwarkes, and therefore you ſhould haue theſe 4. properties in you: vertue, knowledge, authority and felicity: for the firſt two they are in you (God graunt you vſe them to his glory) but what authoritye you haue to interprete the woord I know not, therfore in this caſe (I hope) you ſhall haue no felicitie. Where you ſay that this woord (ſpirite) doth ſignifie the deity: and this woord (fleſh) the humanity of Chriſt, and that there is an antitheſis betweene the diuine and humane nature: I confeſſe that (ſpirite) ſometime dooth ſignifie the Godhead, and (fleſh) the humanity of Chriſt. But they doo not ſo ſignifie in this place: as I proue by the circumſtances of the text and the woords themſelues. For where you ſay θανατωθεὶς killed or put to death, dooth ſignifie the whole paſſion of Chriſt, and ζωοιθεὶς ſignifieth the reſurrection of Chriſt that cannot be: for of the paſſion of Chriſt is mention made before in the ſame 18. verſe, Chriſt ſuffered for vs, the iuſt for the vniuſt, to bring vs to God. Now after his ſufferings ended as Peter ſaith, he was both killed and made aliue. Now of his reſurrection is mention made in the 21. verſe, as of his aſcention in the 22. verſe. Therfore ſee-

ing the sufferings of Christ are mentioned before, and his resurrection is namelye set downe after: whereof can these words be vnderstode, but of the seperation of the bodye and the soule, and of the state of them during their seperation, for an antithesis as you know is of contrary, or diuers things, as in this place you see, in (killed and quickned.) Now how both these were true at one time, S. Peter doth shew, for at the same time he was dead as concerning his body, he was aliue in spirite, that is in soule: for the soule seperate from ꝑ body is aptly called in spirite. Eccle. 12.7. And dust return to earth as it was, and the spirite returne to God that gaue it. So is it taken Heb. 12.23. Act. 7.59. and so doth this word signifie in this place: for Christ was not killed both in body and soule, but only in body and in flesh, for if the soule of Christ had bene killed, then had it bene mortall. Therefore Athanasius, Epiphanius, and all the Fathers which did confute the Heretiques called Damœrite & Apolinaris, which denyed Christ to haue a soule, do confute them by this place, prouing that his spitite was among the spirits, that his soule seperate from his body, was among the soules seperate from their bodies. This interpretation you see is gathered out of Gods word, and is made more manifest by the words following: ἐν, ᾧ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, which we translate. In which spirite he went & preached to the spirites in prison, First you translate ἐν ᾧ by the which. But in the 1. Pet. 16. you do not so translate it, nor in the 2. Chap. and 12. ver. the same words ἐν ᾧ are Eph. 1.13. 2.22. 5.18. and so could I cite at the least an hundreth texts in the new testament, where if you translate ἐν ᾧ by the which, or by whom, you shal ouerthrow the meaning of the holy ghoste. The next word in construing, is πορευθεὶς which as I haue saide before, so I auouche still, is spoken not of the deity neuer in all the Scriptures, and therefore must needes be spoken of the soule of Christ. To confute this, you alleadge Gen. 18.21. Exod. 3.8. First I

must

muſt tell you theſe bookes were written in the Hebreiwe toung, and not in the Greeke, I craued an inſtance out of the neiw teſtament. Secondly, in thoſe places that you haue named the interpreters do tranſlate *Iarad* by the greeke woꝛd καταιβαινω, ἐρχομαι, oꝛ ελθω, and not by πορευομαι. And this I pꝛoue, Ioh. 16, 7. ἀλλ' ἐγὼ μὴ ἀπελθω, ὁ παρακλητος οὐκ ἐλευσεται πρὸς ὑμᾶς ἐαν δὲ πορευθω, πεμψω αὐτὸν πρὸς ὑμᾶς. For if I ſhal not depart the cõforter wil not come vnto you, but if I ſhall depart I will ſend him vnto you. Here you ſée when he ſpeaketh of the deſcending of the deity, he vſeth the woꝛd ελευθω, but when he ſpeaketh of the humanitie πορευθω. And in the ſame Chap. verſe the 28. ἐξηλθον παρὰ, τοῦ πατρὸς καὶ ἐληλυθα εἰς τὸν κοσμὸν: παλιν αφιημι τὸν κοσμὸν καὶ πορευομαι πρὸς τὸν πατέρα. I came out frõ the Father & came into the world: againe, I leaue the world, & go to my father. And this pꝛopꝛietie of ſpeach which ẏ holy ghoſt vſeth ought to be obſerued. I confeſſe the ſcripture vſeth the figure ἀνθρωποπαθεια, but when God is ſaid to come doꝛwne, there is vſed the verbe ελευθω, oꝛ ſome one of the foꝛenamed, and when mention is made of πορευομαι, it is alwayes ſpoken of the humanitie, as it is to be ſéene Luk. 4. 30. 9. 51. 52. 56. 57. Luk. 13. 22. Ioh. 8. 1. And in this place of Peter the laſt verſe is vſed the ſame woꝛd πορευθεὶς εἰς οὐρανον. He went vp into heauen. Theꝛefoꝛe if you can quote but one text in the neiw Teſtament that πορευομαι is figuratiuely applied to the deitie, your interpꝛetation may ſéeme tolerable: but if you can not (as I knoiwe it is impoſſible) then can you neuer pꝛoue your interpꝛetation to be agréeable to faith, becauſe it is not agréeable to the woꝛd. Out of the nexꝛt woꝛd εκηρυξεν this I note: he that was killed and quickned did pꝛeach, but Chꝛiſt was killed and quickned, *ergo* Chꝛiſt and not the deitie pꝛeached. He pꝛeached not vocally, foꝛ he was killed, *ergo* he pꝛeached really in ſoule: foꝛ here is noted. Firſt, who pꝛeached? Chꝛiſt. To whome? to the ſpirits. Where? in hell. When? after his death, and beforꝛe his reſurrection. This is the oꝛder of Peter and of our

Créede, which can not be by man ouerthrowen. The word πνευμασι, that is spirits also is not as you take it, for you say it signifieth the men in *Noahs* time, but you can not bring one scripture to proue it. Therefore I say as I sayd before it signifieth soules separated from the body. That my exposition is true, I haue proued by three scriptures, Eccle. *12,7.* Heb. *12,23.* Act. *7,59.* Now as mine is true, so will I proue yours to be false and impossible by Christs owne words. Luk. *24,59.* where our Sauiour to proue himselfe to be no ghoste, but to haue a true body after his resurrection, thus reasoneth: behold my hands and my feet that I am the same, handle me, for a spirit hath not flesh and bones as yee see me haue. This was Christs argument, I haue a body, therefore I am not a spirit, and so I reason against you and your teachers. The men in *Noahs* time had bodies, *ergo* they could not be called spirits. Euery boy can tell you in *Oxford* that *Substantia* is deuided into *corpus* and *spiritum*, and that one of these *opposit species* can not be affirmed of an other. And therefore to be short when you can proue out of the new testament, that πορευθεις that is, iourneying is spoken figuratiuely of the deity, or πνευμα that is spirit, signifieth a man that hath a boy. I will geue you the goale, but if you will runne on this course vntill you haue proued these two points (which you must do if you will haue me to recant) then take héed least you run your selfe out of breath. Lastly, the word φυλακη, that is prison, doth signifye hell, as it is to be séene Apoc. 20,7. When a thousand yeeres shall be fulfilled, Satan shall be loosed out of his prison. Thus thou séest (good reader) how I haue proued my interpretation out of the word of God for euery word, which our aduersaries can not do for their interpretation: therefore thou maist safely assure thy self ours to be good, and theirs to be false. And that this word prison doth signify hell, you may sée *Epiphanius*, *Athanasius*, *Fulgentius centuria 1. lib. 2. cap. 14.* Peter Martyr on the Créede, Nowell in his Catechisme, Beacon in the sick mans salue,

Humes disagreeth with the words of our Sauior Luk. 24,39

Satan is not to be in Gehenna till the great day of iudgment.

and

and Crowley in his anſwere to the reaſons of Pound the Papiſt. All theſe olde and newe writers haue alleadged this Scripture as I haue done with good warrant & conſcience. Now that I haue proued this my owne interpretation, I will (by Gods grace) proue your anſwere to be friuilous. Firſt you confeſſe that killed and quickned are Participles of one tenſe, and yet you ſay they are not referred to Chriſt at one time, this is meerlye falſe, as I thus proue: Chriſt was after his paſſion dead and aliue, or neuer; if he were neuer dead and aliue at one time, then Peter ſaith not truely, if he were dead and aliue at one time then you ſpeak falſely. Now you your ſelf cõfeſſed that he was dead and aliue at one time a little before, and proued it out of the 2. Cor. 13. 4. He was crucified concerning his infirmity, yet liueth he by the power of God. Heere by your owne wordes Chriſt was aliue when he was crucified: ſo may I ſay with Peter, he was aliue when he was dead, and at one time. Then you ſay the (fleſh) ſignifieth the manhode, and (ſpirite) the deitye: this alſo is vntrue, for the body may be killed, but the ſoule cannot. Againe, ſhew me any Scripture where one and the ſame word in one ſentence and period, is taken for diuers things: for in this ſentence, In which ſpirite he went and preached to the ſpirites that are in priſon. Heere ỹ word ſpirit in the beginning of the ſentence ſignifieth the deity, in the latter ende the ſame word ſignifieth the men that liued in Noahs time by your interpretation: but by my interpretation it ſignifieth the ſoule ſeperat from the body in both places. For as Cirill ſaith, as Chriſt was with the liuing in body and ſoule, ſo to ſhew himſelfe a true man, his bodye was among the dead bodies, and his ſoule among the ſoules. Then you auouch the preching of Noah is attributed to the whole Trinity, be it ſo, but can you proue that Chriſt after he was killed did preach in Noah, for this preaching was after Chriſts death, which is mentioned in the 18. verſe, and before his reſurrection, which is ſpoken of in the 21. verſe. You goe forward and tell me, that wo. doth not determin

M. Humes diſagreeth with Peter Paule and himſelfe.

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the Participle απειθησασι, that is, disobedient, but εκηρυξεν, that is, preached. I must tell you plaine you speake neither like a Deuine, nor a Gramarian. For an Aduerb is sometime put to a Participle, as Mathew. 2.7. τοτε ηρωδης λαθρα καλεσας τους μαγους. Then Herod calling priuilye the wise men. Sometime to a Noune, as *Homo egregiè impudens*. Sometime to an Aduerb, as *Parum honestè se gerit*. Therfore the Aduerb ποτε comming after απειθησασι next and immediatly, and being distinguished from εκηρυξεν by a Comma, cannot by any example in diuinitye, or by any rule of Grammer be coupled with the Verbe εκηρυξεν Now to answere your infallible reasons. First you reason against me, that if my construction be true, then nothing did happen to Christ which might not be verified of any man. And did you not blush when you wrote these things? Can any mans soule goe to hell, and returne againe? For his going downe to hell I proue in the 19. verse, and his returne from hell in the 21. verse. Secondly, you say the word spirite doth signifie that which gaue life, what then? as God giueth life to the body effectually, so the soule giueth life to the body formally. Your Geneua translation which you follow, saith, he was quickned in the spirite, not of the spirite. And this I note against your side & in the 18. verse you translate (In) But in the next verse as though you had not done well in the former, you translate it (by) Now you know the preposition δια signifieth (by) and not εν as it appeereth in the 21. verse and in many places mo: δια αναστασεως that is, by the resurrection. Moreouer if you had said quickned of the spirite, then had you made a probable answere: but no diuine is able to proue this exposition, that Christ was quickned in the spirit, that is, in the deity, for the deity is life it selfe. Your third pregnant reason is, that θανατωθεις signifieth not only the death of the body, but also the whole passion of Christ. This cannot be, for the sufferings of Christ are set downe before in the same verse: then in this word θανατωθεις is sheewed the manner of the death that Christ suffred, that is, he

was

was killed and ſuffred a violent death. For θανατωθεις being deriued of θανατος, muſt néeds ſignifie put to death. Now I hope you will not ſay Chriſt was put to death in ſoule and body, but in body only. And where you ſay that Chriſt ſuffered in ſoule aſwell as in body, that is true, and that is gathered not of θανατωθεις, that is killed, but out of theſe words antecedent (for Chriſt ſuffered the iuſt for the vniuſt.) No reaſonable man but he will ſay, that the ſufferings of Chriſt are compriſed rather in the word (ſuffered) then in the word (killed.) To your fourth reaſon I reply, that Chriſt was rayſed from the dead, but it is ſpecially ſignifyed in the word reſurrection, verſe 21. and therefore I do not confound thoſe things that are diſtinguiſhed, but your ſelfe: for you make ſuffered and killed all one, and quickned and the reſurrection all one, and ſo make not only a confuſion, but a fantology and néedleſſe repetition which neuer was read in the word of God. To your fift argument, where you ſay ζωοποιεσθ is to receaue life, I confeſſe it is to be made aliue. Then you vrge it can not be ſpoken of the ſoule which neuer loſt life: Then by the ſame reaſon more ſtrongly it can not be ſpoken of the Godhead, which hath, doth, and ſhall liue for euer: for God can not receaue life, but the ſoule is ſayd to liue when he is out of the body, not becauſe he liued not before, but becauſe the body doth hinder the actions of the ſoule, Iohn. 11,25. Hee that beleeueth in mee though he were dead yet ſhall he liue. Sap. 9,15. The corruptible body is heauie vnto the ſoule, and the earthie manſion keepeth downe the minde that is full of cares. 2. Cor. 4,16. Therefore wee faint not, but though our outward man periſh, yet our inward man is dayly renewed. Héere Paule ſayth, the weaker the body is, the ſtronger is the ſoule, therefore the death of the body is the life of the ſoule. To draw to an ende, your Antitheſis of the Deuinitie and humanitie is anſwered before. For your Antitheſis muſt be of things contrary or at the leaſt diuers and ſeparate, but as you af- Fortiſsimum argumẽtum

firme truly the Godhead was neuer separated from the humanitie: therefore this antitheſis is of the body and ſoule which at this time were deuided, and not betweene the deity and humanitie which were alwayes vnited: wherefore this bulwarke I can aſſure you will ſtand, and you haue ouerſhot both it and your ſelfe in attempting to ouerthrowe it. For the very ſcope of the Apoſtle is this, All Chriſtians muſt ſuffer afflictions for well doing, for Chriſt did not only ſuffer both in body and ſoule, but alſo was put to a ſhamefull death in his body, and in his ſoule went downe to the ſoules in hell, which were vnbeléeuers in the dayes of Noah: but Chriſt did ariſe againe from hell and the graue, and aſcended both in body and ſoule to heauen: therefore ſhall you that ſuffer for well doing be deliuered from death and hell by his merits, and goe vp into heauen, and be partakers of his glory as you haue bin partakers of his afflictions. Moreouer, as you referre me to reade Bezas great notes on this text, ſo I pray you to reade Aretius handling this place, whoſe wordes are 'theſe. Generally (ſayth Aretius) Peter repeateth three 'effects of Chriſts death if you marke it well. The firſt per-'taineth to the damned. The ſecond to the elect. The third 'to the perſon of Chriſt. The firſt was declared in his deſ-'cending into hell. The ſecond in his reſurrection. The third 'in his aſcention into heauen. This is the true and naturall 'meaning of this place which we will follow, leauing the 'intrications of other interpretations. I willinglie confeſſe 'this place is very hard, for Auguſtine doubteth of it, and 'Luther doubteth of it how it is to be vnderſtoode, but this 'obſcuritie ariſeth not of the place, but of the varietie of In-'terpretations. If thou marke the plainneſſe of the place, 'the matter will be eaſye, but that pleaſeth not all men: 'therefore that euery one may eſtabliſh his owne ſence, 'they apply the words of the Apoſtle Peter to their owne 'conceit. But leauing theſe, let vs embrace that which the 'words do teach vs: in the which, if we attaine to the truth

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it is well, if not, yet they ſhall be probable, becauſe they haue warrant out of the ſcripture, and leaue to the very letter τω ρητω, otherwiſe it is certaine the knowledge of man to be vnperfect in many queſtions of holie ſcripture, of the which the Apoſtle doth warne vs 1. Corin. 15. For now we knowe vnperfectlie. I haue ſayd héere is declared three effects of Chriſts death which differ in time, and are ſet in order in the Créede. The firſt effect is, that Chriſt being dead, denounced eternall paines to the wicked in hell. The words of the Apoſtle are theſe. In which ſpirit hee went and preached to the ſpirits detained in priſon. I take the place ſimply of the deſcence into hell, for ſo the words dow plainely ſound, and I ſée all the Fathers ſo to interprete them: ſée Auguſtine Epiſt. 99. and Cyprian doth manifeſtly interprete this place of the deſcending into Hell. Neither doth the word priſon hinder this Interpretation, which in the Apocal. 20. 5. is taken for hell. When a thouſand yeeres ſhall be fulfilled, Satan ſhall be looſed out of his priſon. Therefore the priſon that Peter héere ſpeaketh of, is the place deputed to the damned. Hyther came Chriſt, as we confeſſe in the Créede, he went downe into Hell. Where Hell is, it is a fooliſh and curious queſtion to enquire, ſith no man comming to that place euer returned but only Chriſt. Furthermore, what Chriſt did there, Peter expreſſeth, he preached to the ſpirits, that is, he declared that he ſhewed himſelfe manifeſtly to the world, and made that dire and mournefull ſermon namely to the wicked, that the merit of his death did nothing pertaine vnto them, but by his preſence were confirmed thoſe puniſhments of the which Noah and other Prophets had forewarned them. And the tyme of this Preaching I referre not to the tymes of Noah, but to the tyme of hys deſcending into Hell. Whereunto agréeth the worde πνευμασι, that is, ſpirits, for hée preached to the ſpirits, that is, to dead, and not to liuing men. Thus farre Aretius. I could héere alleage many other newe Wri-

ters, whiche are of my iudgement, but because you yeelde them no credite, therefore of purpose I will omit them.

Humes, Sectio. 13.

These things being thus, I pray you (good *M. Hill*) seeing you would haue vs vndoubtedly to beleeue that Christ descended into hell. Tell vs vndoubtedly to what end he should descend thither. I trust you will not teach vs neither *Augustine* neither *Ieroms* lesson, that he went thither to deliuer prisoners. As for that new lesson that he went thither to triumph, that is a base deuise to send him thither to triumph, who had conquered hell on the crosse. For my owne part, I haue oftentimes read the name of hell ioyned with shame and ignominy, but to this day I neuer hard it *ioyned with triumph and glory*. But be it so, and tell me if you can, how Christ who was yet in the graue and bands of death could triumph ouer hell. Is it likely that he could triumph before the victory? You adde two other causes to binde the deuill and to deliuer vs from hell. You bring vs many places of scripture to confirme this geare *Gen. 3, 15. The seed of the woman shall breake the serpents head. Osee. 13, 15. O death I will be thy death, O hell I will be thy victory. 1. Cor. 15, 55. O death where is thy sting, O hell where is thy victory.* In all which places there is not a syllable sounding that Christ descended into hell. As for *his triumphing ouer hell*, we neuer denied it, and doo auouch that he perfourmed, that most gloriously by the power of his Godhead, which did present his most noble victory ouer his enemies, hell, and death, both in heauen, earth and hell, without his bodily presence.

He ioyneth it himselfe a litle after with triumph.

A litle before hee saith hee neuer read hell, with triumph.

Hill.

Hill.

You aſke me why Chriſt deſcended into hell, and yet you confeſſe I noted 3. ends of Chriſts deſcending into hell, the one to triumph ouer the Diuels: the other to binde the Diuels, and to take away their power ouer mankinde: the 3. to deliuer vs from hell. There was alſo ſet downe a fourth end, that is, to manifeſt his death vnto thoſe in hell: to reproue them of their incredulity: and héere labouring to catch me in a ſnare, you are fallen into it your ſelfe: for firſte you ſay Chriſt conquered hell on the croſſe, then as hauing forgotten your ſelfe you aſke this queſtion with admiration. How could he conquere being in the graue? Is it likely that he would triumph before the victory? Firſt you ſtoutlye affirme that he had conquered, then you boldely deny it. *Conuenit nulli qui ſecum diſſidet ipſe.* Nert you ſaye you haue not read the name of hell, but ioyned with ſhame and infamy: why do you write then that the Godhead did triumph ouer hell? Did you not read your owne writing, I am ſure in this place. 1. Cor. 15. 55. O death where is thy ſting? O hell where is thy victory? The name of hell is ioyned with triumph, but you anſwere theſe places with a flat negatiue. Héere is not a ſillable to proue the deſcending of Chriſt into hell. I am ſure Paule proueth héere the reſurrection of Chriſt and of our ſelues, and how can he proue the reſurrection, vnleſſe he proue the knitting together of the body and ſoule? for as death is the parting of body and ſoule, ſo reſurrection is the reuniting of them together againe, and héere Paule ſheweth that the body comming out of ỹ graue and the ſoule from hell, Chriſt did conquere both. And therefore it is not the deity as you ſay, but the humane nature of Chriſt did vanquiſh death and Hel. Heb. 2. 14. For as much then as the children were partakers of fleſhe and bloud, he alſo himſelfe likewiſe tooke parte with them, that he might deſtroye through death him that had power of

Humes is contrarye to himſelf.

death, that is the Diuell. Therefore Hemingius on the Col. 2. saith. As on the Crosse he conflicted with the diuell, so by his glorious descending into hel, resurrection and ascention he did triumph. Therefore these places proue the descending into hell aswell as the buriall, for the reason of the apostle is this. Christ came out of the graue, *ergo* he conquered death, and Christ came out of hell, *ergo* he ouercame hel. Therefore thus I reason against you, that did conquere which did fight, but the humane nature of Christ did fight, *ergo* it did also conquere, and is gon vp into heeuen, to whom the Angels, powers and mightes be subiect. 1. Pet. 3. 22. Col. 2. 15. Phil. 2. 9. 10. Eph. 1. 20. 21. 22. Therefore sith all these Scriptures do witnes that Christ as man did triumph, and is exalted, and hath all power, I doubt not but in your next answere you will reforme your iudgement.

Humes disagreeth with Peter and Paule, 1. Pet. 3. 22. Phil. 2. 9. 10 Eph. 1. 20. 21. 22.

Humes. Sectio 14.

You alledge for his descending into hell to binde the diuels this, *how can a man enter into a strong mans house and spoyle his goods, vnles he first binde the strong man,* Here is not that you took vpon you to proue that he descended into hell to binde the Diuell. The house of this strong man which is heere spoken off, by the circumstances of the place is apparantly to any man of iudgement (not hell) but this world whereof the diuell had taken possession, and had polluted many hartes, out of the which he was cast by Christ, who thereby proueth himselfe to be stronger then he.

Hill.

Your interpretation is true, and the other is true also, for Christ did not only ouercome the diuell in the world, but also in hell. For as Cyrill noteth on this place, there was before the comming of Christ much violence, taking away the

flocke of God, and carrying them to his owne houſe, wher-
fore before the comming of Chriſt, the heathen and people of
the world went into eternall death: but Chriſt hath deliue-
red both their bodies from the graue, and their ſoules from
hell: by his death and perſonall deſcending into hell. This
place is alleadged by one Georgius Princeps Anhaltinus,
in his learned commentaries on the 16. Pſalme, which you
may read it if you pleaſe, for as Dauid trampled on the face
of Goliah, ſo did the ſoule of Chriſt trample on Satan in
hell, and trod on his face: and this is noted by the Prophe-
teſſe Sibilla, as alſo by the Heathen Poets, whoſe wordes
I haue ſet downe in my Sermon at large. And therefore
Clenard in his grammer giueth this obſeruation, καλελθουσα
εἰς ἅδου ideſt εἰς οἰκιαν τοῦ ἅδου. he went downe into hell,
that is, into the houſe of hell.

Humes Sectio. 15.

Now one thing remained wherin you ſeemed to run beyond your ſelfe, and moſt men doo wonder what you meant thereby, whereas Chriſt vpon the Croſſe did vtter to the hearers then, and to all ages after, that he had finiſhed the woork of our redemption in theſe woords, It is finiſhed: you take on you to proue that he meant not ſo, alleadging theſe places. Ioh. 17.4. *I haue finiſhed the woorke which thou gaueſt me.* Act. 13.29, *And when they had fulfilled all things that were written of him.* Ioh. 19 28. *Seeing all things were finiſhed that the Scriptures might be fulfilled.* Out of al theſe places ſay you it may be ſeen that there remained ſomewhat to doo. Good M. Hill remember your ſelfe and you ſhall finde no man of our ſide that will deny you ſo much. When our Sauiour cryed out It is finiſhed, he had not yet giuen vp the ghoſte, which was the ende of his woorke: but I truſt you will graunt vs this, that the meaning was this woorke there ſhould be at ende, when he had breathed his laſt breath

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for you know it is a common manner to speake that in the time past, which is meant presently to come. So Christ himselfe speaketh in another place. *Beholde the time commeth, and it is already come, that you shall be scattered.* You brought vs here a distinction of *Consummatum re*, and *Consummatum spe*, out of the Dunces. I pray you to send it againe to those thicke skummes whence you had it. It wil not serue our turn, for it seemeth no otherwise in our eares then that our Sauiour should tell vs that he had done, and had not doone. And tell those *Harpyæ quæ tactu suo optimas dapes fœdarunt:* that a thing may be *consummatum spe*, which a man meaneth not to begin twentye yeeres hence, and perhaps neuer finish. Such ware will yeeld but little money and lesse thankes in these daies: heere we wonder what you meant by denying that he had finished al things on the crosse, would you send him to hell to suffer there too? then his woork was so farre from any end, it was scarse begun. He that will holde that must needs condemne truth it self for an vntruth: for if he had but onely passed the death of the body, they which feele hell, and we also should know that he had scarsely yet beene fleabitten, in respect of that which is to come. This truely (M. Hill) was ware not worthy your wit.

Hyll.

Heere you haue spoken much and proued nothing, for of those reasons which I haue laide down in my Sermon concerning this point, not one is answered. Onely as you tolde me before I was immodest, so now you tell me I am a mad man, and the wonder of the worlde. I must answere you with Dauid, I am become as a monster vnto many, but my trust is in thy law. But what will men iudge of you, that in one and the same matter affirme and deny. You confesse in the beginning, that there remained somewhat to do,

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and in the end you wonder at me because I sayd all things were not finished in the crosse. Your next words are these, when our Sauior cryed it is finished, he had not geuen vp the ghost which was the end of his worke. It is true that after the speaking of *Consummatum est*, it is finished, he gaue vp the ghost, but that was not the finishing of his worke, for he must also shead his bloud. Heb.9.22. Without sheading of blood there is no forgeuenes of sins. 1.Pet.1.19.Iohn.1.7. Apoc.1.5. In all which scriptures it is set downe, that we are redéemed with the pretious bloud of Christ. The bloud of Christ doth purge vs from all sinne: he hath loued vs, and washt away our sinnes in his bloud. Therefore the geuing vp of the ghost was not the end of his worke. Héere is a fault committed by you, but I will not wonder at you, nor say you are runn besides your selfe, but you runn against your selfe, and resist also the holy ghost. Then you scornefully reiect my destinction of *Consummatum re*, and *Consummatum spe*, that is, finished in hope, and finished in déede. I will defende it, for it commeth not out of the Dunces, but out of Gods sacred word. Rom.8.24. it is sayd, We are saued by hope. Gal.5.5. for we through the spirit wait for the hope of righteousnes through faith. Luc.21.24. Lift vp your heads (sayth Christ to his Disciples) for your redemption draweth nigh. Rom.8.23. And not only the creature but we also which haue the first fruites of the spirit do sigh, euen we do sigh in our selues waiting for the adoption, euen the redemption of our bodyes. Musculus on the fourth Chapter of the Ephesians thus writeth, the places are these, That we are called in hope not in déede, and that the hope of future blessings is the stay of our faith as long as we are in this flesh, for we are saued *nondum in re sed in spe*, not yet in déede but in hope. By all these scriptures it is manifest that our consummation is in hope and not in déede (as Musculus noteth) neither shall be actually perfited vntill the day of iudgement. Therefore I did with this dif-

not then nor can not be in Heauen

tinction refute the argument which is made of those that are on your side, who thus conclude. Christ sayd on the crosse It is finished, *Ergo* he went not downe to hell. By the same reason I thus argue. Christ said on the crosse It is finished, *Ergo* he did not shead his bloud, nor was buried, nor rose againe, nor ascended into heauen to fulfill all things. Ephes. 4. 10. for if all things were then fulfilled on the crosse, what néede he to ascende to fulfill all things. Therefore I did proue that this argument of yours did make no more against the descending into hell, then against the sheading of his bloud, buriall, resurrection, ascention or iudgement, all which are necessary to our weale and perfect consummation. Farther, to proue my distinction to be true, I did then quote that as Christ is sayd to be the Lamb slaine from the beginning of the world, so the death of Christ did reach to the first beléeuers, and shall do to the last. Which consummation by hope is so enioyed as if we possessed it already: for all the promises of Christ are yee yee and amen, 2. Cor. 1. 20. Therefore I told you this argument It is finished, *ergo* Christ went not downe to hell was a fallary *a dicto secundum quid ad simpliciter*. Also I noted how these words were to be vnderstood. First, that all the scriptures and prophecies were fulfilled, for so the text noteth. Secondly, it is finished doth signifye, there is no other sacrifice for sinne: for by one sacrifice once offred, he hath made perfect all that shall be sanctified, Hebr. *10, 14*. And therefore the Papists ioyning the merits of Saints with the merits of Christ, do erre most shamefully. Thirdly it was finished as concerning all his labors and sorrowes. Fourthly all his suffrings both of body and soule were ended, which he finished on the crosse. Briefely his obedience to his Father was ended, for he yéelded a pure, perfect, and perpetuall obedience to his Father, and therefore had all power giuen him in heauen earth and hell. Moreouer I did proue this interpretation by this text, 1. Cor. 15. 54. Then shall be brought to passe the say-

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ing that is written, O death where is thy ſting, O hell where is thy victory, and did alleage Beda, Peter Martyr, and Muſculus vpon this place, all which were of my iudgement, and therefore you had no more cauſe to wonder at me, then at theſe learned men, whome all the reformed Churches of England do reuerence. Laſt of all, you ſeeme to charge me as though I had ſaid that Chriſt went downe to ſuffer, which thing I neuer mentioned, but that he went downe to manifeſt his death, to triumph in his owne perſon ouer the Diuell, and perſonally to redeeme vs from hell. Then you call them dunces whence I had that diſtinction. I had it from Muſculus, and Muſculus from the word of God, and therefore you muſt embrace theſe diſtinctions, or elſe you will ſpeake erroneouſly. *Omnia probate quod bonum eſt tenete.* Try all things, hold that which is beſt. This word is worthy my wit or any other Interpreters. Neither wil I leaue the ware that is in my pore pack for all the treaſures of Egypt.

Humes. Sectio. 16.

In the end of your Sermon you bring vs two inconueniences if this article be not beleeued. Firſt, that men would doubt whether there were an hell. Secondly whether Chriſt had redeemed vs thence. In deede you take the way to make men doubt thereof, to ſee learned men to ſtriue about that which all the world doth knowe to be true. If you be remembred you tolde the people in the beginning of your Sermon that neyther *M. Wiſdome*, nor *M. Chalfort* did doubt of this article, and why are you now contrary to your ſelf. Why would you haue it ſeene that theſe inconueniences would follow. If you ſhould not be beleeued & beare the world in hand that we take away both hell, and the benefit of Chriſtes death. This is good Rhetorique, but it is ill Diuinitie. It was your part to haue delt plainely, and

to haue told the people. If you would needes speake thereof, that neither you nor we did doe either of these points, and that thereof they had no matter to doubt, but to walke as the children of God, if they would eyther auoide the one, or possesse the other.

Hyll.

I brought two inconueniences if this article were denyed, to moue the people not to leaue out any. It is not vnknowne to you that Seruetus and Carliell deny it, and diuers others now liuing among vs (by reason of the negatiue doctrine which is preached of your side) will not repeate this branch of the Creede he descended into hell. And some haue sayd to my face that Thomas Aquinas did insert it into the Creede. Of these men I knowe too many, against whome I did direct my speach, for feare least some might be in that populous assembly. Bad do they that deny the personall descending, but worse do they which denye both personall and potentiall. Therefore I was not contrary to my selfe, but contrary to those which haue giuen occasion that so comfortable an article of our Christian faith, should be put out of the Creede. You say it was my parte to deale plainely. I hope I did deale plainely, for I preached the truth. *Obsequium amicos, veritas odium parit.* Flatterye getteth frends, truth getteth hatred. I knowe the eares of that Auditory did itche for other matter, but I am Gods Minister, and I haue preached Gods truth, which I will (by the helpe of my God) defend against all gainsayers whatsoeuer.

Humes Sectio 17.

We heare that you haue preached since at Leecock & condemned al your aduersaries in this matter of ignorance,

rance, fury and madnes, as denying ſo commodious and comfortable, ſo wholeſome and needefull a doctrine as you think yours to be. Heere I appeale to your conſcience, ſhew vs what cõmodity or comfort, what wholeſome or neceſſary matter we deny, that you do teach. If all your comfort and commodite conſiſteth in our redemption from hell and death to heauen and health, there to behold the glorious face of our immortall God and to ſing amongſt the Angels Oſanna in the higheſt: do not we teach this as diligent as you? what comfort or cõmoditie can it bring vs to ſend Chriſt the Sonne of the euerliuing God, (who hath borne all the torments of hell on his tender bodye for our ſakes, and paide a full raunſome of our redemption) downe to the pit of hell, without warrant of his word, neither to redeeme vs thence, nor them that were there, I referre to the godly conſiderations of all good Chriſtians. As for you M. *Hill*, the world is ſory to ſee a man ſo learned and ſo eloquent, to beſtowe his wit and eloquence in ſo weake a cauſe, As for *Chalfout* the worlde doth condemne him as a man without iudgement or diſcretion, that ſo impudently and vnaduiſedly as ſome ſuppoſe (I praye God they be deceiued) enuiouſlie did ſet his face againſt the truth, and did ſo irreuerently vſe the diligent and meek labourer in the Lords haruelt M. *Wiſedome*, I ſpeake not this for any fauour of him, in reſpect of his owne perſon more then M. *Chalfouts*: for I haue ſome great cauſes to eſteeme of the other, but truth is truth, I will not be caryed for any priuate conſiderations againſt it, you promiſed if any man could anſwere your reaſons, to recant them in the ſame place, I pray God you meant as you ſaid, God open our eyes, and giue vs vnderſtanding harts and willes obedient to his knowen truth.

Hill.

Truth it is, I did preach at Leicocke, and because I heard that M. Wisdome had set that opinion of yours abroche againe at Cosham, I did here also confirme mine. Not because I am desirous to be contentious, but because I would haue no Christian man to doubt of the articles of his Faith, you aske me what comfortable or necessarye matter you deeme, that we do preach? I answere: and I pray you consider of it, we are borne in sinne: how are we deliuered from sinne, but by Christ, which was conceiued by the holy Ghoste: we haue the magnitude of sinnes with Peter, the multitude of sinnes with Mary Magdalen: the turpitude of sinnes with the woman taken in adultery, the infamy of sinnes with the Publican: the diuturnity of sinnes with the theefe on the gallowes: the cruelty of sinnes with Paule, and the recidiuation into sinnes with diuers of the Saintes: yet if we repent we are pardoned for Christs sake, who purely, perfectly, and perpetually obeyed the law of God. By reason of our sinnes we are subiect to all punishments, both corporall and spirituall, and to the wrath of God: All these punishments due to vs, did Christ suffer vpon ỹ crosse, both in body and soule, and therefore it is called his Passion. He suffered in the Garden, in Annas and Caiphas house, in Pilats hall, but vpon the crosse as you say truely he suffered the agonies of death and torments of hell. Further by reason of sinne this was laide vpon our first Parentes, Thou shalt dye the death: so by reason of this sentence not onelye the body was condemned to death, but the soule to damnation. To deliuer vs from these two punishments, the soule of Christ went to hell and returned, and the body of Christ that lay dead in the graue rose againe mightily, naturallye, speedily and happely. Besides Christ arose in deede, he gaue himselfe to be felte and handled, hereupon we are assured that he conquered death and hell. He ascended into Heauen

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and therefore our prayers are hard, when we pray vnto him and he giueth vs gifts for our miniſtery, and ſo he ſhal come to iudgement at the laſt day to giue vs perfect bleſſednes. You confeſſe that Chriſt was borne in déed, liued and fulfilled the law in the likenes of our fleſh (ſinne excepted) he dyed in déede, he was buried indéed, he aroſe and aſcended indéede, and yet you will not confeſſe that he perſonallye deſcended. How can all theſe articles going before and comming after be vnderſtode of the perſon of Chriſt, and of his humanity, and not this. Therefore you denying this perſonall deſcending of Chriſt into hell, take away the great comfort of our deliuerance from hell. You ſay we are deliuered from hell by Chriſts death: ſo are we too by his birth. For if Chriſt had not bene borne he had not dyed: ſo if there had not béene a ſeperation of the bodye and ſoule of Chriſt, he could neuer haue cõquered death or hell for by deſcending into ỹ graue, and that perſonally, he conquered death, and hath deliuered vs from death, and by going downe into hell perſonallye, he hath conquered hell. And for this cauſe the Scripture applieth it to the death of Chriſt, becauſe death was (as Paule ſaith, Phil. 3. A diſſolution of body and ſoule, and theſe 2. partes being diſſolued, Chriſt came from the graue and from hell, and ſo Chriſt did conquere both, and triumph ouer them in him ſelfe, as it is Col. 2. 15. Theſe Iewes doo aſke a ſigne from heauen, Math. 22, 38. Luke. 11. 29. to whom Chriſt ſaid, A wicked & aduoulterous Generation doth aſke a ſigne, but no ſigne ſhalbe giuen thẽ, but the ſigne of *Ionas* the Prophet, for as *Ionas* was in the whales belly three dayes and three nights: ſo ſhall the ſonne of man be in the hart of the earth, three daies and three nights. Which woords Baſilius Magnus interpreteth very well. Theſe words (a ſigne) is a matter made manifeſt conteyning the declaration of ſome thing that was hidden, as the ſigne of Ionas repreſenteth the deſcending of Chriſt into hel, and the reſurrection of Chriſt, and as Bede ſaith and Rhabanus alſo, he gaue them a ſigne but not from heauen, be-

cauſe

cause they were vnworthy to see it but from the deapth of hell.. Therfore (M. Humes) this is a most comfortable doctrine that Christ doth deliuer vs from hell, which albeit you agnise as well as we, yet because you deny the meane whereby it was purchased, you deny a most comfortable doctrine: for not only the body of Christ was in the hart of the earth, but the Soune of man, which signifieth the whole humanity, that is, the soule and the body. Ionas was in the whales belly aliue and yet came forth, Christ was in the graue dead in flesh, and aliue in hell and yet came forth. Therefore to take away this maner of descending, taketh away from the Church a singuler comfort, and openeth a gapp to many errors confuted already by the Fathers. For if Christ did conquere hell by the power of the Godhead only and not as he is man, what need had he to take vpon him our nature: but because as man he might be Lord not of heauen and the Angells, but of the earth and the inhabitants therof and of hell and the diuells. You say the worlde is sory for me. In the worlde saith Christ you shall haue affliction. And he telleth me the world will hate me. I way not these thinges, for I am no man-pleaser, nor louer of the worlde. But if in my Sermon I had disagreed with Dauid, Ezechiel, Esay, Peter, Paule, and Christ himselfe as you haue done in your answere, I hope I should be both sory and ashamed. Touching M. Chalfoult whom you terme a man without iudgment, and that he spake impudently and enuiously, I neuer saw him before that time and but once since, but by that speech and conference which I had with him I finde him to be learned and voide of gall. Such of his neighbours as I haue talked with, did giue him the deserued praise of a learned and honest man. And forasmuch as he hath preached sound doctrine in preaching the affirmatiue, and that doctrin which is allowed by the learned conuocation of this land, it doth not become you to libell against him, for in speaking against him you traduce all those reuerend and learned men, which made an Iniunction for keeping of vnitie, that no o-

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ther Catechiſme ſhould be taught of any Schoolemaiſter then M. Nowels. Therefore becauſe you are a ſtranger you ought not be περιεργος, and ſpeake euill of thoſe Miniſters which vpholde the doctrine eſtabliſhed: and becauſe you are a Schoolemaiſter, you ought to teach and not to gainſaye it. *Qui pergit dicere ea que vult, audiet ea que non vult.* As you reuile at M. Chalfoult, ſo do you and your freends priuily againſt me, calling me a Biſhoppling and a timeſeruer. Indeed I was brought vp vnder Biſhop Iewell, who catechiſed me in this faith, & therfore I will not eaſily or raſhly departe from it. I confeſſe my ſelfe alſo to be a timeſeruer, for it is the day & time of ſaluation accepted. Let them murmure with Martin that liſt, I praye God my dayes may end with this time, and my time may continue no longer then theſe daies of the ſtate of our Church that now is do continue. I haue ſéene the beginning, I haue ſéene the propagation of the Goſpell, I haue ſéene God hath defended our Church mercifully and miraculouſly from heauen, God graunt that I and all my Auditors may walk worthy of our calling, Godly, iuſtly, and ſoberly. Therefore I end with this ſaying of S. Paule 1. Cor. 4. 3. As touching me I paſſe very little to be iudged of you, or of mans iudgment. And in the 5. verſe, Therefore iudge nothing before the time vntill the Lord come, who ſhall lighten things that are hidden in darkenes, and make the counſels of the hart manifeſt, and then ſhall euery man haue praiſe of God.

The concluſion to M. *Humes*.

M. Humes in the latter end of your anſwere you requeſt me to recant: if your anſwere did pleaſe me as it doth you, I would be as willing to recant as you and your frendes would be glad to heare it. But I will plainely ſet down my reaſons why I do not recant: The firſt is: I alleadged

Act. 2. and proued out of Peters sermon my assertion, and to the reasons I drew out of that place you haue answered nothing. Secondly I alleadged Syrach 17. 21. To proue that this phrase the nethermost partes of the earth doth signifie hell, to this you haue in like manner saide nothing. Thirdly in all your answeres to my allegations, you haue disagreed with the word of God. In answering of the 16. Psalme, you say my allegation is to be vnderstode of the passion of Christ: And Peter Act. 2. saith it is spoken of ꝑ resurrection, whether is to be beleeued of Peter or you, I referre it to the indifferent Reader. Then I proued that *Eretz tacthioth* that is, the nethermost partes of the earth did signifie hell, out of 63. Psalme and 9. verse: In answering of this you dissent from Dauid and M. Calum. Now whether it be more safe to follow Dauid or you, let my enemies iudge. I alleadged Ezechiel to proue that point also 31. Chapter, 5. 16, 17, 18, 19. In answering to that place you haue gainsaide Ezechiel, Esay in his 14. chapter. Lauaterus, Munster, and Pellicane. Now whether it be more fit for me to beleeue you or Esay, or Ezechiel, let your owne fauourites iudge. Then I alleadged the knowne place of Peter, you trauailed much about this place, yet in your interpretation of this word πνευμασι that is spirites, which you interprete the soules of the men that liued in Noahs time, you contradict the words of our Sauiour Luk. 24. 39. For Christ saith a spirit hath not flesh and bones as you see me haue. And yet you and your Maisters say that this word spirit may signifie a man liuing. Now whether it be more expedient for me to beleeue you or Christ, I referre it to your owne iudgement. You said my Sermon at Chippenham did confirme you and your freends, but I hope your owne answeres will not confute me but your selfe, and cause your selfe and them both to recant. You say you seeke to know the truth, so do I, as knoweth the knower of al harts wherfore whether you or I haue taught the truth, let not

Humes

Humes nor Hill iudge, but the learned of the vniuerſities. For as Paule ſaith, 1. Cor, 14. 32. The ſpirits of the Prophets, are ſubiect to the Prophets. That is, the labours of learned men are to be iudged of the learned. The God of patience and conſolation giue vs grace that we may be like minded one towards another according to Chriſt Ieſus, that we may with one minde & with one mouth, glorifie God the Father of our Lord Ieſus Chriſt. Rom. 15. 5. 6. To whome be all honor and glory, world without end. Amen.

ΤΕΛΟΣ.

Iamque opus exegi quod nec Iouis ira nec ignis,
Nec poterit ferrum nec edax abolere vetuſtas.